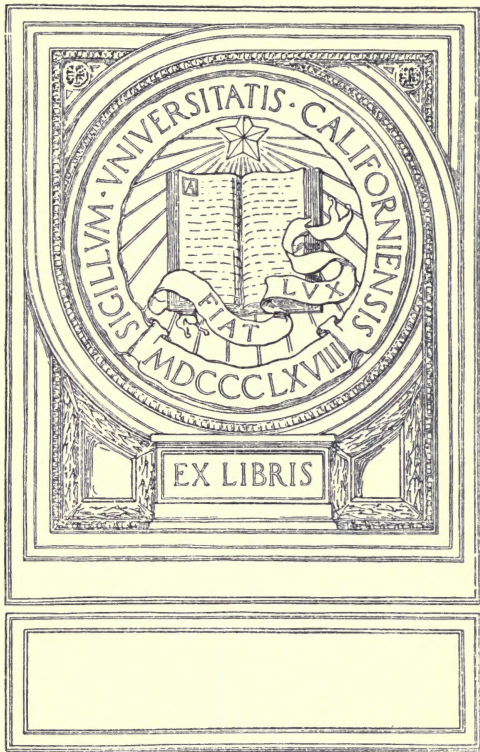


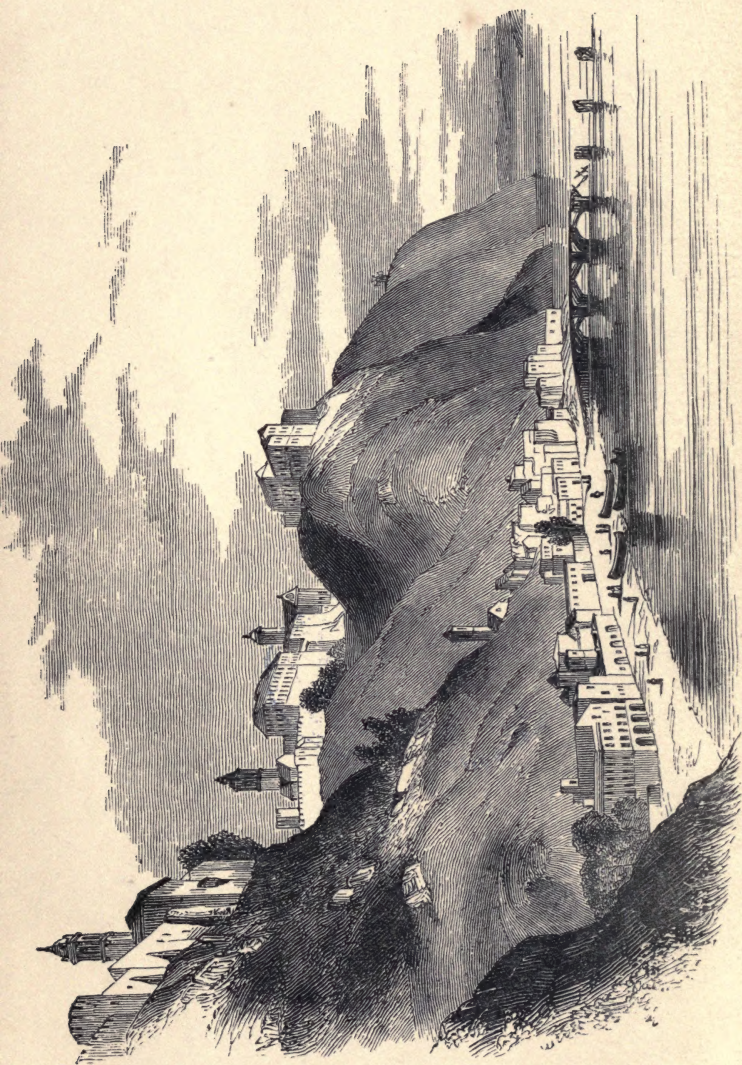




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THE
GERMAN REFORMATION
OF THE
NINETEENTH CENTURY.





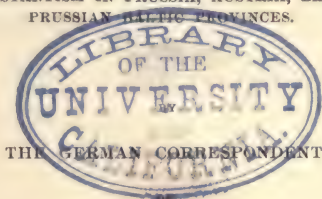
THE
GERMAN REFORMATION
OF THE 19th Century
NINETEENTH CENTURY;

OR,

A SKETCH OF THE RISE, PROGRESS, AND PRESENT POSITION OF
THOSE WHO HAVE RECENTLY SEPARATED THEMSELVES
FROM THE CHURCH OF ROME;

WITH A SHORT NOTICE OF THE

STATE OF PROTESTANTISM IN PRUSSIA, AUSTRIA, BAVARIA, AND THE
PRUSSIAN RHEIN PROVINCES.



"THE CONTINENTAL ECHO."

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TO
THE FREE CHURCH OF SCOTLAND;
THE INTREPID FOLLOWERS, IN 1843, OF THEIR HEROIC FOREFATHERS,
WHO IN 1470—80 “WANDERED,”
FOR CONSCIENCE’ SAKE,
IN DESERTS AND MOUNTAINS, IN DENS AND CAVES OF THE EARTH,
 (“OF WHOM THE WORLD WAS NOT WORTHY,”)
TO THE FIRST RELIGIOUS BODY IN BRITAIN
WHICH STRETCHED OUT THE HAND OF ENCOURAGEMENT
OR RAISED THE VOICE OF COUNSEL AND WARNING
TO THE RECENTLY EMANCIPATED FROM PAPAL CHAINS,
THIS SKETCH OF THE
RISE, PROGRESS, AND PRESENT CONDITION OF GERMAN CATHOLICISM,
IS, WITH DEEPEST SENTIMENTS OF RESPECT AND ESTEEM,
INSCRIBED BY
THE AUTHOR.

PREFACE.

WHEN, towards the end of 1844, I transmitted to a private friend (alas, now no more) a translation of Rongé's letter to Bishop Arnaldi, together with a sketch of the effects it had produced, and was producing, expressing at the same time my conviction, that we should yet have occasion to exclaim respecting it, "Behold, how great a matter a little fire kindleth," I was far indeed from anticipating that I should be led providentially to take my stand on the watch-tower of observation, thence to announce to the British public, month by month, in "The Continental Echo," the advances or the hindrances of the reform cause, neither voluntarily withholding truth, "nor setting down aught in malice." Still less did I then dream of being induced to attempt giving permanency to those fugitive pieces, by adding to the number of books, of which we at least equally with Solomon may assert, that "of making such there is no end."

In publishing this sketch of the modern secession from

Popery, I felt prepared to lie under very serious disadvantage, in being debarred, by my continental residence, from guarding against errors of the press, by a personal correction of the proof sheets; and I own to a painful foreboding, that many more errata may be found, claiming the reader's indulgence, than would have escaped the Argus eye of an author. But that the statements contained in the following pages would require either guarantee or defence was no ways suspected by me, till a very few weeks ago. Since, however, the larger portion of the present work was in type, some of the principal actors in the scenes described, have been mercilessly and publicly attacked; their principles impugned; their motives maligned; and the whole reform movement depicted alternately as a piece of consummate charlatanerie, or a tissue of wilful exaggeration. Even within the present month, I have been assailed by assertions against Czèrski, so positive, and from a quarter so respectable, as for a moment to appal me with dread, lest I should have been the dupe and the abettor of a deceiver; and so severe was the blow, that even my bodily health staggered under it. I thank God, however, that the inquiries I have since set on foot (in quarters wholly unconnected with the movement itself), enable me, with a good conscience, to send forth the following plain unvarnished tale (which, under other feelings, I should unhesitatingly have suppressed), in the persuasion that what I have from the very commencement felt will prove permanently true, viz., that

a great, momentous, and, in its consequences, incalculable breach, has been made in the walls of Rome's citadel, by the Catholic reform movement. That a large proportion of those who have followed, as well as some prominent leaders in it, are actuated solely by a desire of emancipation from Roman tyranny, and a love of ecclesiastical, as intimately connected with civil liberty, has been my declared conviction from the first; and with these the Reform consists chiefly in an abandonment of a hypocritical profession, the rationalistic views they now avow, having ruled in their hearts, though cloaked by an occasional compliance with Roman Catholic rites. To such, Rongé's letter was the opening of the prison door by the master key of public opinion; and their gain, though infinitely below what it would be, did higher principles guide, is still not small, since habits of duplicity on the most sacred subjects cannot but essentially harden the heart and sear the conscience, while free access to the Scriptures, and the necessity (imposed by their acknowledgment of their supreme authority) of appealing to them in defence of their new views, as it must lead to an examination of the inspired volume, may realise, in their happy experience, the fulfilment of that Divine promise, "my word shall not return unto me void." But never should I have deemed the history of such a reform worthy the employment of my time in writing, or of the Christian public in reading it. I cordially believe Czerski, and those who uphold, with him, the doctrines of positive

Christianity, to be sincere and true men.* If I am deceived, I am so by written and published professions, the falsehood of which, if it exist, the Searcher of Hearts alone can detect ; and I err in company with many of God's dear people in this country, who rest with the fullest reliance on the Christian sincerity of Czerski and his party, as well as with the admirable Merle D'Aubigné.† I myself have never yet seen Czerski. Illness had compelled me to a temporary absence from home at the period when he came personally to express his thankfulness for my instrumentality in making his cause known, and the consequent aid he obtained from England, whither he was then *en route*. And yet, this man has been represented as denying having received any aid from Britain, and that, too, when about to proceed to London by means of that very aid, and to the very editor of "The Continental Echo," who had sent it to him. Nothing short of insanity could have explained this ; and, in accordance with the rule in logic, that what proves too much, proves nothing, I must own, that this assertion chiefly enabled me to wait with calmness the issue of my inquiries respecting the other less palpably ridiculous charges.

After all, human opinion can only be effectually met by facts. I fervently hope that the conduct of those whom party spirit on the one hand, and unchristian retailing of

* See Appendix B.

† See "Continental Echo," for Sept. 1846, p. 287.

gossip on the other, have combined to assail, will be such as to live down all that disappointed malice or credulous inconsideration have heaped up against them. They have enrolled themselves among the disciples of a crucified and risen Saviour; woe be unto them should any prove a Judas! It would "be good for that man that he had never been born." But let those who speak against them, without sure ground, remember another declaration from the lips of our common Lord, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." There is a day coming in which the secrets of all hearts will be revealed, and when we shall know even as we are known. May the God of mercy grant that that day, for which all other days were made, may prove to thousands who have, or may yet cast off, Roman fetters, for Christ's easy yoke, as well as to the writer of this imperfect record, an entrance into that blood-bought "joy of their Lord," which eye hath not seen, nor ear heard, neither hath it entered into the human heart to conceive.

J. W. C.

DUCHY OF LAUENBURG,

AUG. 31, 1846.

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CHAPTER I.

STATE OF RELIGION IN GERMANY DURING THE SIXTEENTH AND SEVENTEENTH CENTURIES.

Vagueness of the word Protestantism—Chancellor Gerson's Distinction between the Catholic and Roman Church—Gradual Progress of Evangelical Protestantism.

IN contemplating the German Reformation of the nineteenth century, the mind instinctively turns to its great predecessor of the sixteenth, involuntarily instituting a comparison of the circumstances and actors connected with both, in order to discover points of resemblance or dissimilarity, and naturally recurs to the religious and ecclesiastical state of affairs by which each was preceded. In doing so, one cannot help being struck by a kind of cycle in ecclesiastical events, seeming to mark out three centuries as the ever-recurring epoch, at which a revolutionary phase is appointed to enter. Thus the recognition of Christianity by Constantine, is the memorable event with which the fourth century commences. The lapse of other three centuries is marked by the promulgation of the Mohammedan imposture. The termination of the ninth, and commencement of the tenth centuries, witnessed the introduction and rapid spread of Christianity among the northern nations of Europe. The beginning of the thirteenth is painfully distin-

guished by the long and bloody crusade against the Albigenses, by the increase of papal assumption, and the confirmed establishment of the doctrines of transubstantiation and auricular confession (by the fourth Lateran Council, anno 1212); while the sixteenth century was the appointed time for the abolition of both, throughout a large portion of Europe; and now, once more, after another three hundred years have passed away, the Reformation of the nineteenth century comes upon us with claims to our notice, to all appearance no way inferior to any previous crisis.

In the Reformation of the sixteenth century, the attack made on Rome's long-esteemed impregnable defences, came upon the world with the suddenness, the force, and the rapidity of the thunderbolt, in vivid exemplification of our Saviour's words, "As the lightning lighteneth from one part of heaven and shineth even to the other, so shall the coming of the Son of Man be;" and, in like manner, although many indications of internal commotion had, during the last fifty years (as in all previous periods of equal duration), disturbed the serenity of Rome's sky, and told the world that the seven hills on which she sitteth, contain, like the neighbouring Vesuvius, volcanic and antagonist forces, which might, one day, "lay her even with the ground, and her children within her," still, when the voice of Rongé was raised, it pealed its war-cry against Rome, on wholly unprepared ears. The Roman and Protestant worlds were alike astonished by the outburst, and knew not, in the first stunning moment, what to look for next; and while the Romish hierarchy raged against the sacrilegious attack, some Protestant ones were scarcely less indignant; for it is the nature of ultramontane principles, whether in church or state, to dread innovation as the unpardonable sin, and to prefer retaining all things in undisturbed lethargy, to being wakened by so rude a touch, as the displacing any of the trappings of throne or altar; fearing, doubtless, lest both should thereby be reduced to a similar result, as was once wittily remarked of majesty, that without its externals it becomes a jest.

Nor does the present movement less bear a comparison in the rapidity of its progress than in the suddenness of its advent, with the events of the sixteenth century; for while 1845, at its entrance, gazed on the stranger with surprise, and doubt whether the duration of the wonder would be marked by days or months, 1846 sees the infant Hercules grown into a formidable giant, not only able to maintain past achievements, but to go forth upon aggressive labours. Still further, in pursuing the comparison, we find, that while the priest of Laurahutte, like the monk of Wittemburg, was the first to throw down the gauntlet in public, another, in an obscure village, was, like Kirchenfeld or Carlstadt, the first to sever himself wholly from Rome's communion, and raise a separate and independent standard, by the dispensing of the eucharist in both kinds, the formation of a church, and entering the pale of matrimony. But, alas, here, as far as Rongé is concerned, the parallel between him and Luther ceases; the great, the distinguishing features of that God-devoted reformer's faith and preaching are sought for in vain in the Silesian apostle (as he has been termed by his admiring followers), and unless the mercy which has so far opened the eyes of his understanding perfect the cure, patriotic, courageous, and emancipated from Roman errors though he be, he will still prove, in the Bible sense of the words, "a blind leader of the blind." Before, however, attempting to give a history of the rise, progress, and extent of the reformation of which Germany is now the theatre, it seems desirable to glance at her ecclesiastical affairs, and religious state, since the death of Luther, though, as the space to be gone over comprises three centuries, attention must necessarily be limited to the more prominent and important stadii through which Protestantism has passed. There is, perhaps, no word which differs so widely in its meaning, according to the sense in which the speaker uses it, as Protestantism. Roman Catholics alone, indeed, may be said to affix to it one clear and undivided idea, for, with them, it marks every deviation from Romanism, however diverse from each other such deviations may be. But,

beyond the Roman pale, the name of Protestant is claimed by very widely diverging sects. In Ireland, for example, even well-educated persons regard the appellation as the legitimate possession of the Episcopalian only; while, in Scotland, the Presbyterian claims it as his own. But while all and every one protesting against the assumptions, the errors, and the domination of Rome must be allowed to have a just right to bear a name to which such protestation originally gave rise, German Protestants assume a distinctive designation, the exclusive right to which, other separatists from Rome cannot so easily concede, for they term themselves Gospel Protestants, and their communion the Gospel Church. It is true, that by common consent this word "evangelish" (evangelical, gospel) has been translated into the other languages of Europe by the word Lutheran, an appellation, however, which has become peculiarly confusing and unsuitable at the present day, when multitudes, both of congregations and of pastors, still calling themselves evangelical Protestants (a name to which, indeed, they show themselves as little entitled as to that of Lutherans), are openly seceding from the doctrines which Luther held through life, defended with all the energy of his clear and capacious mind, and rested in with unhesitating confidence at his dying hour. In pursuance, therefore, of this history, though it may be I shall frequently be compelled to use the term Lutheran, I shall still adhere, as much as possible, when speaking of Bible Christians in that church, to the appellations of evangelical Protestants and Protestantism, in contradistinction to Rationalists and Rationalism, which, according to the cant of modern liberality, assumes to monopolise the true spirit as well as name of enlightened Protestantism. The Reformation of the sixteenth century has been too often and too perspicuously laid before the public eye, more especially in the admirable work of the Rev. Merle d'Aubigne, to admit of any elucidation from my so inferior pen. I purpose, therefore, to pass by all that relates to Luther and his times, remarking only, that the Reformation of which he was the instrument, great, wide-spreading, and

permanent as its results have proved, is but one exhibition of the power of that indomitable, because Divine Spirit, which has through every age sustained and protected pure Gospel truth, even amid the darkest and bloodiest scenes of human or satanic oppression. More than a century before Luther's appearance as a Reformer, a Lutheran spirit spoke by the lips of the Parisian Chancellor Gerson, when he, in the Council of Pisa, 1409, fearlessly avowed a sentiment, which might serve for the rallying banner motto of the Catholic Dissidents of the present day. "The difference," said he, "between the Catholic and Roman Church may shortly be stated thus: the Catholic Church hath Christ for its Head, under whose guidance it can neither err, deceive, teach heresy, nor occasion schism; the Roman Church, on the contrary, is, as its very name implies, merely an individual Church, which can err, and has erred, and become stained with schism and heresy." Had this distinction been always observed, or were it even now duly regarded, the Roman assumption of being the only Catholic or universal Church, would be easier met by the simple denial which a groundless assertion deserves. Nor is it unworthy of remark that this early and bold declaration of Gerson was never condemned, as false or heretical, by the pope of his own or any succeeding age.

Not even in the middle ages did God leave himself without witness; for the demand to test and regulate the doctrines of the Church, in accordance with the Sacred Scriptures, was often put forth with a power and a constancy equal to what we find among the later reformers; and though some of those early champions of the Gospel differed from each other on isolated points, they all united, as with one voice, in denouncing the power and authority of the hierarchy as the plague-spot of Christendom. Even the philosophy of those times, the founding of universities, and the revival of science, served to nourish and strengthen this spirit of protestation against priestcraft; evincing increased decision, and evolving new energies in every stage of the conflict. Nor was this moral reaction confined to ecclesiastical, but powerfully influenced likewise the civil

constitution of society, and this forms one of the most important features of Protestantism, taken in its largest sense, since from it emanated at once the fresh, youthful vigour of civic independence and corporate rights, and the resistance made by crowned heads to those clerical assumptions, which sought to reduce temporal potentates to the rank of vassals of the Church. Striking proofs of this awakened spirit are to be found in the successful opposition made to the hierarchy by some German emperors (Otho I. and II. and Frederick I.) as well as by Philip le Bel of France, who removed the papal chair from Rome to Avignon, and these successes gave ample opportunity to the opposing party to sift and examine existing relations, whether ecclesiastical or civil, to test their claims and foundations by Scripture and reason; while such ideas were not only strengthened by interchange, but by contemplating the defects, divisions, and contradictory elements within the Church itself, and the frequent dissensions between its professedly infallible head and his clergy, as well as by observing how oft these had led to the disturbance and even annihilation for a time of ecclesiastical power, as when rival popes contended for the ring of the fisherman, and reciprocally banded the most fearful anathemas against each other.

However the outward unity of the Romish Church might be held together by the finely-spun net of ecclesiastical arrangements, which rendered its total overthrow difficult, inasmuch as no one could foresee how far the world's social system might be involved in its fall; still it was impossible that any thinking mind could fail secretly to recognise either the absurdity or the blasphemy of its pretensions, and so Protestantism, in all its essential elements, existed, not only long before Luther's time, but we may boldly assert existed more or less openly, more or less definedly, from the very first development of the Man of Sin, and was proclaimed from time to time by individuals or communities, who, with true nobility of soul, and a self-sacrificing devotion to the cause of truth of which the world was not worthy, raised their voices against the dominant theories and practice of the ecclesiastical rulers, and strove to replace

falsehood by truth, and mere form and show, by the positive dogmas of Christianity. But though maintaining the existence of Protestantism in its widest sense, as coeval with the apostles (for Paul was a Protestant when he protested against the Judaizing and temporising duplicity of the prince of the apostles, "withstanding him to the face, because he was to be blamed,") yet it is historically true, that Protestantism first received shape and form by the Reformation of the sixteenth century; that by its means the previously existing conviction of individuals came to be the heartfelt persuasion, the dearest sacred possession of the great majority of nations professing Christianity; that for which its confessors spoke, acted, and suffered with the warmest enthusiasm, the most enduring fortitude, and the most self-devoted, self-sacrificing zeal; historically true that the name of Protestantism was never heard until at the memorable Imperial Diet of Spires in 1529, when Romish cunning almost succeeded in its aim of obtaining an entire suppression of the preaching of the pure Gospel, when, with apparent candour but deep diplomatic *finesse*, the Romanists suggested the naming of a commission from fifteen provincial diets, to examine and decide on the admissibility of Rome's proposals, well knowing that but three of the fifteen named were gospellers (as they were then called), and thus securing an undoubted and unconquerable majority to the Romanists. While King Ferdinand himself sought to entrap Rome's opponents into an agreement which must insure their overthrow, they, with an indignant feeling of the injustice intended, and inspired with a lively faith in the Divine truth of their cause, resolved to hand in a protest against the proposed commission on the 19th of April, 1529. This protest, whose contents form, even to the present moment, the essential ground of separation from the Romish Church, inasmuch as those who signed protested against being either seduced or compelled to accede to any decision of the Diet which was in any respect contrary to God and His sacred word, or opposed to the salvation of the soul, and a good conscience, gave to the gospellers, and to all

likeminded ever since, the name of Protestants, or Protesters, and to their sentiments the distinguishing appellation of Protestantism.

Well known as these facts are, it is necessary still further to remark, that in the postscript to the confession of faith given in by this party to the Augsburg Diet in 1530, and which has thenceforth borne the title of the Augsburg confession, the declaration was again solemnly repeated, that the confessors of the Gospel recognised nothing, in either doctrine or worship, which opposed the divine word recorded in the Sacred Scriptures; so that from the period of the second Diet at Spire, and the shortly hereafter holden diet of Augsburg, dates the distinguishing name of evangelical Protestantism, as applying to an independent ecclesiastical body, which, standing in direct opposition to the Romish or Popish Church, denies and impugns every doctrine not based on the Bible, and freely bows to it, and it alone, in all that regards faith and morals. This spirit of evangelical Protestantism, evinced during and after the Reformation, is therefore essentially the same with that displayed in all ages when human inventions are combated for: it is the Spirit of Divine truth revealed in the Gospel of Jesus Christ; and thus, instead of answering the Popish taunting question, "Where was your Church before Luther?" by replying, as the late Andrew Fuller advised, "In the wilderness," we may boldly assert, "In the Bible," and all its successive adherents, tracing them back not to the patristic but to the apostolic age, in which, while a Paul planted and an Apollos watered, God himself gave both the increase and the testimony, by signs and wonders accompanying the word.

If, however, we attribute the general degeneracy of Christian doctrine to a proneness to defer more to human than divine authority, the most prolific root of evil in the Romish Church was undoubtedly the increase of unscriptural power and superiority conceded to the priesthood. Luther's levelling hand knocked this proud human structure to atoms, not so much by reducing the priests, as by restoring the body of Christian

believers to the rank God himself has assigned them. "They are," said the reformer, "kings and priests to God, by apostolic warrant; and, therefore, they need no human intercessor nor mediator, but are, by the Gospel of God's grace, entitled and encouraged to approach His altar, and offer the spiritual sacrifices of prayer and thanksgiving. The monosyllable, 'priest,'" continues Luther, "has suffered much injustice by being limited in its application to a handful of mortals; whereas, the Holy Scriptures make no distinction between learned or unlearned, consecrated or unconsecrated, but term all believing souls ministers, servants, stewards, who shall preach to others faith and Gospel liberty." This and many other evidences of Luther's freedom from all desire to elevate himself above his brethren—his earnest deprecation of being regarded or treated as the head of a party—and, most of all, giving a name to a division of the Christian Church, may serve, coupled with what has since taken place, to teach us leniency towards the originators of even grave errors, who may have been equally well-intentioned as the admirable Wittenberg reformer, and have as little desired or foreseen, that the asceticism, or image-worship, to which they unwisely gave the first spur, should ever reach the height of fanaticism they have done, as he did, that his furious polemics against Calvin and Zwinglius, which produced the symbolical books and the Formula Concordiæ, should lead to the dissension, unchristian railing, and anathematising of the seventeenth century; or the violence done to conscience, the compulsory union, and the emigration of the eighteenth; ending in the avowed rationalism and the stern adherence to literal interpretation of the confessional writings, which distinguish the nineteenth century, and have contributed to form that widespread latitudinarianism, which says, with a shrug and a smile, "Let every one go to heaven his own way, no doubt each will find his corner when he gets there;" which have characterised the Lutheran Church for the last fifty years, and now threaten to bring about its total dissolution. Evangelical Protestantism was powerfully excited, internally and externally,

towards the end of the sixteenth, and at the commencement of the seventeenth century. Amid fearful conflicts, sometimes of the sword, sometimes of the spirit, it had spread throughout Germany with lightning speed, seized on the public mind with the resistless force of a tempest; and the Romish Church seemed to be not only shaken to its centre, but its influence, save in Austria and Bavaria, nearly annihilated. But, alas, despite the purity of its Bible principles, its firm clinging to the Saviour and His finished work, and an unvarying adherence to the doctrine of free justification, as the ground and pillar of Luther's Reformation; despite an entire and lively subjection to the Divine Head of the Church, and a clear and decided consciousness of the dignity to which he had raised his followers (as forming the true priesthood of the great and holy temple not made with hands) which animated the Protestants of the sixteenth century, there arose a dissension, which soon grew into a breach, so wide and incurable, as, fostered by the ignorant zeal of some, and the intolerant bigotry of others, weakened the hands of both classes of Protestants, and revived the hopes, as it essentially served the interests, of the Romish party. Thus, while the disputes between the German-Lutheran and the Swiss Reformed Church, rose to a height of animosity, or rather of confessional hatred, which bade defiance to all attempts at conciliation, the Roman Catholic party recovered from its stunning consternation, recruited and concentrated its powers, and, aided by the decrees of the Council of Trent, and the establishment of the Jesuit order, prepared to combat with a unity of counsel no less than with undeviating perseverance, an enemy, whose internal feuds robbed him of half his forces. And, although here and there, even at that early period, Jesuit zeal sometimes overshot the mark, and, while sticking at nothing to effect its ends, occasionally made shipwreck against the rock of scriptural faith, so firmly fixed in Protestant bosoms, and had thus to vacate posts it believed secure; it was but a momentary yielding, for the purpose of returning to the attack, under new prettexts, and with still more satanic skill and deeper

policy. And, although the religious character which had so suddenly arisen among the nations of Germany in the sixteenth century, became still more prominent in the seventeenth; yet, everything, for a time, looked gloomily for the Protestant cause. Not only did the Roman hierarchy succeed in stirring up against it the fearful thirty years' war—a conflict unique in the world's history, as well for its duration, and the horrible cruelties by which it was disgracefully distinguished, as for the misery it left behind on the wide theatre of its exploits; but evangelical Protestantism was, in its church capacity, brought to the brink of ruin by the disunion of its professors, and the indecision or incapacity of the princes who ought to have protected it. And yet, from this low estate, when French and English allies forsook it in the hour of utmost need, when the imperial Austrian armies spread like a resistless, overwhelming flood, over the length and breadth of the land, and the house of Hapsburg seemed on the point of attaining its wish to extirpate Protestantism from the German soil; when Rome's proud hierarchy, and the Jesuits, already shouted their pæans of anticipated victory; even at that fearful moment, when, to human view, all was lost, God once more showed, that “man's extremity is His opportunity.” He called the man who should execute “his counsel from a far country,” (Isaiah xlv. 2), and the high-hearted and pious Gustavus Adolphus hastened to the rescue. The Protestant cause was again triumphant in Germany. Its professors were recognised in Switzerland as an independent and legalised ecclesiastical body, and thus its outward continuance was secured. But, alas, the peace of Westphalia had not sufficed to implant concord, or even forbearance, in the hearts of the rival Protestant churches. The old antipathy between Lutherans and Calvinists, which, during the sufferings and terrors of war, had appeared to slumber, was again called forth by various polemical writings, and politico-ecclesiastical conflicts. Among these, may be named the memorable, though fruitless, attempt, made by Frederick William, of Brandenburg, called the Great Elector (himself of the reformed faith), to

compel a peace between the two confessions, and that by taking decided part with one of the belligerents ; for he inhibited the use of the Formula Concordiæ at ordinations, and its defence from either pulpit or the press ; thereby occasioning the deposition and banishment of many excellent Lutheran ministers, and had well-nigh kindled the flames of civil war in his dominions. Towards the end of the seventeenth century, the mass of the people indeed ceased to take much interest in these confessional disputes, leaving their attack and defence chiefly to the learned ; but religion gained little by the change, as each party contented itself with a pertinacious adherence to its own dogmas. The strictly orthodox Lutherans clung with obstinacy to the *litera scripta* of the Formula Concordiæ, and other symbolical writings ; and the only light which breaks in upon us from them, emanates from such as, burning with a pure love for Christian doctrine, sought to infuse into the chilling atmosphere of mere dogmatism, the warm and kindly rays of Christian love and active benevolence. But the advocates for buckram, dead-letter orthodoxy, beholding in it the only safeguard of Protestantism, contended for it with an ardour no way inferior to that which they exhibited against Romanism ; and the result was, a predominant lifelessness and doctrinal materialism, which left, indeed, congregations numerically powerful, and polemically acute, but devoid of that inward life which can alone promote the edification, or even maintain the real existence, of a church. Such a state of things could neither remain unknown nor unused by the Romish party, which, following the impulse given by Protestants, bent all its energies to enlist political influence on its side, displaying an activity equal to what it had evinced at the first dawn of the Reformation.

Still, the power and dignity of the throne were visibly increased throughout Germany during this century. Protestant princes especially assumed a totally different position in regard to the clergy. By legalising the Reformation in their several dominions, subjecting, by degrees, nobles, cities, provinces, and estates general, to the authority of the crown, and by appropriating

to themselves the office as well as title of head bishop of their respective national churches, they secured an easily available counteraction to hierarchal and clerical machinations. The consistory courts were indeed the appointed proxies of the prince, but the spirit of the times operated against the German Lutherans, being either regarded, or treated as forming one united national Church, and they were rather a galaxy of separate, independent congregations, to which the so frequently existing difference of faith between the rulers and the ruled might not a little contribute ; and the highest bestowment of ecclesiastical power on the temporal ruler of a country, for which party hate and confessional antagonism prepared the way and reconciled the minds of men, was argued and debated, philosophically, juridically, and politically, until, at last, as a natural sequence, the Church became, in every country where Protestantism was the dominant faith, an intimately incorporated, though subordinate, portion of the state. Nay, the religious views of the sovereign came to be regarded as sufficient to determine those of his subjects ; and this system, introduced so early as the close of the sixteenth century, when the symbolical books were not only composed under the direction, but made the norm of orthodoxy by the authority of princes, must be allowed to have set up that doctrine, so utterly destructive of even the first principles of liberty of conscience, *cujus est regio, ejus est religio*, and which, though termed by its advocates in Germany, "the territorial system," was much more aptly denominated "the Cæsario papacy." Such a theory, deduced from ultra views of sovereign rights, could not but operate injuriously on ecclesiastical development, and its deleterious tendency was, even from the first, felt and protested against by the clearer-sighted of that day. But while the Protestant dogmas were held down and enslaved by the dead letter of the symbol, the spirit of evangelical Christianity was ever on the watch to elude, if it could not cast off, its bonds.

The opposition made by the Roman hierarchy to Protestantism in the seventeenth century, had been in full accordance

with what previous experience and the decrees of the Council of Trent might have led us to expect, and, consequently, the sufferings endured by the martyrs, for pure doctrine, in the thirty years' war, exceeded in horror, no less than in duration, all previous heathen or Mohammedan persecutions. Even a Roman Catholic bishop* designates the events of that period as "brutal barbarities," and "inhuman atrocities." Still it would be unjust to charge this foul disgrace to humanity on the mass of Roman Catholics; the blame rests solely with the fanatical hierarchy, who thus sought to regain their own ascendancy, and who, from the college of cardinals downwards, through all the ranks of priests, monks, and Jesuits, not only urged the perpetration, but triumphed with fiendish malignity in the success of every plan of rapine and murder, of which Protestants were the victims.

But the spirit of Christianity, though wounded to death, was not annihilated, even within the pale of the Roman communion. The Westphalian peace, though constantly condemned by the pope, still remained unshaken, gaining an even firmer footing and larger influence in those states where it had been acknowledged; and the all-wise providence of God prepared a reaction, which was to begin in the Roman Church itself, and, by the development of more liberal views and more scriptural sentiments, comfort Protestants with the hope of better times. I allude to the Jansenists, who, in the seventeenth century, freed themselves from papal supremacy, and whose example was followed at various periods, by men of powerful minds in Germany, who advocated the establishment of a National Catholic Church, independent of all foreign pontifical rule.

If the seventeenth century was a time of almost unmingled severe labour and endurance to Protestants, the eighteenth presented at its entrance a singular mixture of exalted greatness and base abjectness in spiritual things. Formal dogmatism could not quench the light or freeze the warmth of vital piety,

* Bishop Piasecius, in his Chronicle.

so that the cold speculations and erroneous sentiments of some were continually met and discomfited by the plain scriptural preaching and godly practice of others, producing in the Christian building an increasing compactness and unity, which enabled it to offer a fearless front to both the open attacks and secret devices of its enemies, of which the Jesuits were at once the most daring and the most successful.

The powerful influence of this order and their skill in availing themselves of political bribes, were, perhaps, never more strikingly displayed than in the return to Romanism of two members of the Electoral Saxon family, which had been so peculiarly distinguished for courageous fidelity to the Protestant cause, and which the Jesuits succeeded in procuring towards the end of the seventeenth century. Prince Christian Augustus of Saxe-Weitz led the way in this retrograde movement, by re-entering the Roman Catholic communion at Paris, in 1695; in reward for which, he was successively made bishop of Raab, archbishop of Gran, and, finally, cardinal. His brother, the Elector Frederick followed his example in 1697, for the purpose of getting possession of the throne of Poland—an attainment which he learned afterwards to know was neither light nor thornless, and too dearly bought at the price of both outward and inward tranquillity. The Elector's recantation was indeed celebrated in Rome with great pomp; Innocent XII. commanding the St. Ambrosius hymn of praise to be sung in all the churches, and cannon to thunder forth the triumphs of such an accession from the tower of St. Angelo. But the moral worth of this acquisition to Rome was as fully known and as openly proclaimed to the world: even Chevalier Frederick de Loen wrote, "I would concede that the Elector had changed his religion, if he had had one to change, but it is well known that his faith was from childhood limited to that small modicum generally possessed by princes, viz., that there is a God in heaven, but that they themselves are by birthright entitled to do what they please on earth;" having, therefore, properly speaking, no religion at the time of his

professing Romanism, it is incorrect to say he changed his religion, when he but exchanged one pretence for another.*

The commencement of the eighteenth century afforded striking evidence how little even the best of men are capable of judging what will most promote the cause they have at heart. The horrors of the thirty years' war, the cruelties of persecution, had ceased, and it might have been supposed that the breathing time would prove of essential service to the progress of religion. But the evil consequences of that war were only then first clearly discovered by the Christian observer. The lax morals, the fiercely excited passions, the proneness to revenge, above all, the animosity of contending confessions among Protestants themselves, which had been sown among the labours and dangers of campaigning, bore a fearful crop of social dissension; and we need but to read the history of Prussia, under her last elector, to see how far even Christian spirits could be led from the Gospel maxim, "Whatsoever ye would that men should do unto you, do ye even so to them." But during that period (the latter half of the seventeenth century) there was much true piety (mixed with conscientious wrong-headedness), much warm-hearted, self-sacrificing attachment to the doctrines and ministers of their respective churches, and high-souled resolution not to abate a tittle of what each believed true, while yet loudly condemning the parallel rigidity of creed in his opponent. There was, on the other hand, much coarse vice, much open impiety, much daring mockery of God and his people; all was, in short, in strong contrast, and the portrait of the then state of society, to be true, must be made up of opposing lights and shadows, without scarcely a mellowing tint to round off the lines of demarcation. But a new generation arose, and the face of society changed. Luke-warmness and indifference towards ecclesiastical concerns both sprung from and produced indifference to religion itself; and, though coupled with a real advance in knowledge, led to con-

* See Forster's *Life of Frederick Augustus*, p. 23.

duct which made many Christian hearts deplore that the dearly-bought faith of their fathers seemed to be abandoned, now that the excitement of persecution for conscience' sake was removed.

But Providence here, as at all times, brought good out of evil. Indifference paved the way for toleration of, and a freer intercourse between, different religious parties; and left men of kindred mind, though in different spheres of action, to edify and build up the spiritual life of the Church. In this respect even the antichristian philosophy of Frederick the Great of Prussia, was, no less than his policy, overruled for good; while the clear philosophical mind of the Emperor Joseph II. recognised the grand principles of freedom of conscience, and thus, under the fostering influence of toleration, evangelical Protestantism acquired a more ethical character. Thus, though indifference produced great evils, not only to individuals but to the Church, the injury was lessened, though not compensated, by the advances made to juster views of both civil and religious liberty. An important step was at this time taken in regard to the outward constitution of the Church; the theological opposition which had for some time been made to the territorial system, gained ground, and forced it into another transition state, called the collegiate system, of whom Chancellor Pfaff of Tübingen was the founder, and, by which, church and state came to be regarded as two, intimately connected, but yet separate institutions, united by one common chief in the person of the sovereign. This modified form of church and state connexion was not, however, universally adopted; and both systems continued to exist in different parts of Germany.

The freedom of inquiry, and the progress of mental cultivation, which operated during the reign of Frederick the Great so favourably in all departments of science, were of more equivocal service to Christianity: for while they fostered theological research and extirpated many a prejudice and not a few lingering superstitions, they opened the door to that spirit of free-thinking which had already obtained firm footing both in England and

France, and the infidel literature, more especially of the latter country, began to exercise a wide-spread and baneful influence on the educated portion of German, more particularly of Prussian society. Against this species of irreligion, which more than every other flatters the pride of understanding, so dear to the unrenewed mind, nothing but the pure, warm faith of the Gospel could contend with any hope of success ; and the gracious Governor of the world made use of the very boldness with which the peculiar doctrines of Christianity were attacked, to rouse the slumbering energies of numbers in their defence, who might have opposed a less flagrant infidelity with more lukewarmness. Philosophic inquiry and historic research had at last established the fact, that the doctrines of the Church and of the Bible were far from being necessarily synonymous ; and the care now bestowed on Biblical criticism, called forth by the necessity of combating antagonist views, soon placed rationalism and supernaturalism in the strongest and most uncompromising opposition. And while the admiration of the philosophy of Kant produced an unhappy revolution in the views of a vast number of theologians, the warm glow of scriptural piety and reverence for God's revealed word which Dr. Philip Spener had, in the previous century, been honoured to awaken so powerfully among his countrymen still lived in many a heart, still breathed in his writings, especially in his devotional songs (that to-this-hour cherished legacy to the Lutheran Church) ; and the naked boldness with which Rationalism now raised its head, called forth, both from individuals and in the schools, vigorous efforts to restore Bible Christianity to its ancient and well-grounded pre-eminence. Both systems, it is true, gave birth to a vast variety of opinions, each of which found adherents ; and some aimed at the impossible accomplishment of an amalgamation of the antagonist principles. So true it is, that there is nothing new under the sun ; the liberalism of the present day is but an echo of its predecessor of a hundred years ago. But the conflict was not only productive of a higher development of the human intellect, but the spirit of evangelical Protestantism,

severing the ore from the dross, learned to use the logical weapons forged for its destruction, in demonstrating the dogmas of the Christian faith, and went on noiselessly, but surely, to build up the spiritual edifice of the Church, on the basis of irreversible, because Divine, authority.

CHAPTER II.

STATE OF RELIGION IN GERMANY DURING THE EIGHTEENTH CENTURY.

Frederick the Great—His Character—His Opposition to Papal Supremacy—Pope Benedict VIII.—Pope Clement XIII.—Hontheim's Work on the Legitimate Power of the Pope—Its Effect—Pope Clement's Bull for the Suppression of the Jesuits—His Death—Cardinal Braschi elected Pope—The Emperor Joseph II.—His Reform—The Toleration Edict—Its Amendment by the Papists—The Pope's Indignation, and unsuccessful Visit to the Emperor—Modifications of the Act of Toleration—Professor Eybel—Discord among the Heads of the Papacy—The Ems Punctuation—The French Revolution—Buonaparte—His Negotiations with Pius VII.—The Congress of Vienna—Attempt to form a German Catholic Church—Restoration of the Jesuits.

WHEN Frederick the Great ascended the throne of Prussia, all Germany was overrun by a species of Gallic mania, which, mingling in the minutest details of social life, gave a strangely anomalous and unnatural character to her society. This epoch, which has been denominated "the period of enlightenment," and shook in its results all Europe to its centre, gave rise to theories partaking more of the nature of the *ignis fatuus* than of "the day-spring from on high," which led, in Germany, as elsewhere, to a restless desire for change, a preference of innovation for its own sake, and a hankering after foreign habits, manners, and opinions, however irrational, irreligious, or even

immoral these might be. France, even long before attaining to that acme of revolutionary madness, which threw off all authority, whether political or ecclesiastical, and trampled not only on the throne and the altar as their outward insignias, but abolished the most sacred sanctions of revealed, and even the dictates of natural religion, had become familiar with the philosophical cant which pronounces all religious profession to be either despicable superstition, or still viler priestcraft. And these sentiments, of which Voltaire was the apostle in France, were, through the instrumentality of Frederick the Great, widely spread, and unhappily greedily adopted throughout Germany.

Gifted by nature with a keen and searching spirit, a powerful understanding, and an indomitable will, Frederick was well fitted to wield the sceptre, independent of all religious coercion, and might have exercised a most beneficial influence on the ecclesiastical, as well as political, destinies of his country, had his clear, penetrating genius been guided and sanctified by the implanting of pure Gospel doctrine in his heart. But, unhappily, the education he received was calculated to produce the very opposite effect. His father, Frederick William I., while wholly devoid of all high mental qualities, incapable of relishing literary or scientific pursuits, indulging even to excess in gross and vulgar pleasures, and disgusted with his son's preference for intellectual occupations which he himself could not appreciate, was, withal, a rigid observer of the outward forms and ceremonials of religion, and enforced their performance with as much military sternness as he was wont to exhibit in all his domestic arrangements and paternal requirements; and hence, though professing correct scriptural sentiments, and even careful to provide for his son's instruction in the same, though carefully avoiding whatever could be construed into an approval of Romanism, there was neither warmth nor reality in his own religion, and consequently his precepts and example necessarily proved injurious to the growth of evangelical principles in the mind of a son, whose personal sufferings, moreover, from his father's tyranny, were themselves sufficient to

render that father's Christianity suspected, if not disliked. The result of punctilious and rigidly-enforced religious instruction, whereby the understanding alone was sought to be mastered, and the feelings were wholly neglected, could scarcely have been other than it proved; so that, as Forster remarks, in his *Life of Frederick William*, "It was easy to foresee, that the vessel so overloaded with religious ballast, would founder at last." To complete the incongruity, French tutors and French literature were the daily companions of the prince, by which a taste was early formed, which facilitated his imbibing all the Gallic errors he afterwards so assiduously assisted to spread.

But although Frederick was in this respect an evil genius to the evangelical Church, his philosophical mind rendered him alive, and his determined character averse, to every encroachment of the Roman hierarchy in his dominions; and therefore, while supporting the Protestant Church, or such according to his own politic views, he assuredly lent no inconsiderable aid to the cause of truth generally, by promoting and encouraging the formation of an independent party within the Roman Catholic pale, which aimed at the foundation of a German Catholic Church, and thereby escaping from the tyrannous rule of the pope and the hierarchy. With the energy which characterised all his measures, Frederick maintained the supremacy of his royal authority, in opposition to pontifical assumption, and the more readily, as the papal government had not hesitated to stir up his subjects to rebellion against their sovereign. But though Frederick had more than once evinced the will and the power to carry on his plans in defiance of papal machinations, the animosity thus excited rose to its highest pitch when, on his conquest of Silesia, which threatened Rome with the loss of one of its fairest spiritual domains in Germany, Pope Benedict XIV. hastened to admonish all pious souls to resist the Prussian monarch's entering on possession; and Cardinal Zinsendorf, then bishop of Breslaw, dared to enter into a treasonable correspondence with the Austrian generals. But no sooner had this reached the ear of Frederick, than he had the cardinal seized and com-

mitted to prison, where, despite the threats and intrigues of the pope, he held him enthralled, until, after some time, he made use of the same prelate to make a still deadlier thrust at papal supremacy, by not only setting the cardinal at liberty, but appointing him vicar general in Prussia, yet on the express condition that henceforth none of his Roman Catholic fellow-subjects should make application to Rome on ecclesiastical questions, but look to the cardinal alone as the source of all spiritual arrangement and dispensations. This stunning blow to papal influence in the Prussian dominions roused, as might be expected, the Pontiff's ire, and he made various vain attempts to counteract the appointment of the vicar general, and thus avert the dangerous innovation of a German Catholic Church, to which he foresaw it was likely to pave the way. The example of Frederick the Great, although not the first instance of similar policy in Prussia (since both his father and great grandfather had appointed vicars-general for their Roman Catholic subjects), had a powerful effect on the other German states; so that when the apostacy of the hereditary Prince of Hesse Cassel (who, seduced either by personal inclination, or, as it was said, by the splendours of the Romish ritual, went secretly over to its communion in 1749), became known five years afterwards to his future-subjects, not only the estates of the Electorate, but the Romish convert's own father, Landgrave William VIII., united with the other Protestant princes, in adopting such measures as should secure the maintenance of Protestantism in the Landgrave's reigning family and territory. Benedict VIII. tried of course to overturn these, and even ventured to send a circular brief to all German archbishops and bishops, inciting them to oppose their respective sovereigns; but the attempt proved equally futile as unwise, and was but one of the many instances which this pope gave of his unfitness for the times upon which he had fallen. But though his political and pontifical measures lacked wisdom, his personal character was well calculated to ensure him esteem. Mild, benevolent, and attentive to his duties; no favourer of the Jesuits; well versed

in canon law, school divinity, and church history ; friendly to science, and an example as well as promoter of order and discipline, he numbered many learned Protestants among his correspondents ; among others, Voltaire, although it must be owned his Catholic brethren had ground for feeling not a little scandalized at his addressing the boldly avowed infidel as "his beloved son in Christ Jesus !" He made many efforts, too, to introduce improvements in morals, and a higher mental culture among his clergy, and even tried to remove some of the most salient abuses from the ritual of his church. His attempts were however productive of little else than vexation to himself. Although he granted some increase of privilege to the Jesuits, it was more from fear than love, for he had well learned to appreciate their mischievous and daring spirit, and the evil influence of many of their regulations.

Benedict died in 1758, and was succeeded by Clement XIII., a pontiff infinitely less fitted to uphold the dignity of the triple crown (of which he afterwards so sorely felt the weight), and though called to office in the latter half of the eighteenth century, thought, spoke, and acted in unison with the maxims of the fifteenth. But with Clement XIII. we should have little to do, were it not that during his pontificate, and from the bosom of his own communion, a publication issued, not only powerful and attractive in itself, but, as being written by a Roman Catholic, doubly valuable to the cause of Protestantism, more especially within the Roman pale. This work, which was given to the public under the title of "The Position of the Church, and the Legitimate Power of the Roman Pontiff," by Justinus Febronius, and aimed at accomplishing a union between Catholics and Protestants, was really written by John Nicholas von Kontheim, suffragan bishop of the Electoral Archbishopric of Treves, and pro-chancellor of its university, and already well known to the learned of his own day, by his admirable "Historical Notices of the Archbishopric of Treves." In the preface to the work, to which we have above alluded, he addressed himself directly to Clement XIII., with the open

declaration that the real dignity of the Roman chair, which he was willing to recognise as the centre of Christian unity, consisted not in limiting and annihilating, but much rather in asserting and upholding episcopal rights and privileges. "But chiefly," he goes on to say, "he only can be Christ's representative, who obeys his doctrine and imitates his example; not he who arrogates to himself supreme power over all things, whether temporal or spiritual. It is not unknown to the papal chair that temporal princes have frequently complained of this proud assumption; why then has it not removed all just ground of complaint respecting hierarchal interference, by a voluntary moderation? Cannot the pope perceive that unfounded claims must ever produce proportionable opposition, and that the more mankind are made to groan under spiritual tyranny, the stronger will be their efforts to throw off the yoke? Deeply is his holiness deceived by the sycophants who persuade him that the empire he now sways will continue for ever. Would that he could perceive that those flatterers but pursue their own interest, and use the pope as an instrument for promoting their own designs. Would that he would ponder the account he will have to give at the judgment-seat of God, and forego pretensions to a power which was never delegated to him by heaven."

From the pope the bold writer turns to Christian kings and rulers, calling upon them to repress priestly domination within its ancient limits. "At present," says he, "the priesthood form a republic, spread over Europe, owning subjection to no sovereign but him of Rome, and which has often proved dangerous to the public peace." Can these princes consent that the churches in their dominions shall continue to be oppressed by a foreign power, although he calls himself a spiritual potentate only? The questions respecting the asserted universality of the Roman bishopric and of the mediate or immediate cognizance of the bishops were left undetermined by the Council of Trent, and will never be brought to a decision with the good-will of the Roman hierarchy; for, as the old adage says, "it would be

easier to wrest the club from the hand of Hercules, than any one of her assumed rights from Rome." Febronius goes on next to urge the bishops to examine their own claims, and oppose, by every means in their power, the hierarchy which has encroached upon them. Lastly, he makes a powerful appeal to the doctors of the canon law, as the chief framers, supporters and promulgators of the monstrous doctrines of the pope's infallibility and supremacy. "Where," cries he, "will you find a trace of pontifical supremacy, during the first eight centuries, in the Christian Church? Who originated the figment of the bishop of Rome being the representative and vicegerent of Christ? Who, but the popes themselves, by whose self-arrogated authority the other bishops have been reduced to the rank of mere papal officials? And then, how many monstrous propositions have you canonists deduced from papal supremacy! The pope is to be styled king; nay, the king of kings! A god upon earth! Greater than all saints, excepting the apostle Peter. The pope says, you cannot commit simony, even by selling benefices! He is bound by no compact: he himself forms with Christ a consistory; and can stamp right and wrong by his single arbitrary veto! And to prevent mankind from discussing and disproving these perversions of all natural and moral obligation, you invented the proposition that to dispute the papal supremacy is a sacrilegious impugnement of the Divine Majesty, and you wind up all by pronouncing the pope above all ecclesiastical as well as civil law, and amenable to no earthly power, not even to an œcumenical council of the Church!" "I know," concludes Febronius, "that this book of mine has no other fate to expect than condemnation by the inquisition, and a honourable place in the *index prohibitori*; and yet it has not advocated a single opinion that is not to be found in the pages of a Gerson, a Natalis Alexander, a Bossuet, and a Fleury, men to whom the Catholic Church owes a larger debt of gratitude than to any of the church fathers." This book, which avowedly aimed at nothing short of effecting the emancipation of Catholic Germany from Roman subjugation, and

in so far afforded new aid to Protestantism in its struggle with Romanism, fell like a kindling spark amid a mass of combustible materials ; and while it met cordial approbation not only from Protestant but Catholic princes, on whom Frederick the Great's independent mode of acting had not been lost, it excited both terror and indignation in the Vatican ; since, although such language had often resounded from France during the last century, Germany had hitherto exhibited so edifying a spirit of submission under the papal thralldom, as had ill prepared Rome for hearing her voice raised so unequivocally in favour of anti-hierarchal views. Clement XIII. condemned the book, and called upon the German archbishops and bishops to aid in its suppression, but all availed little. The work was read, and papal decrees could not blind men to the undeniable truths it contained, even had not others like-minded followed up the blow : but the writings of Ickstatt of Ingolstadt, Barthel of Wurzburg, and of Koller, Rautenstrauch, and Eybel, in Vienna, fanned the spark into a flame ; and although Febronius, yielding to the earnest solicitations of the archbishop of Treves and the threatened vengeance of the pope, gave in a recantation in 1778, under the title of *Retractatio*, the gain to Rome was small, as he neither adduced any grounds for a change of views, nor any arguments in favour of hierarchal maxims.

Clement XIII. died in 1769, after having, through the influence of evil counsellors, and especially by the protection he afforded to the Jesuits, done irreparable injury to the Catholic Church. The whole body was in a state of indescribable ferment, and even among its priesthood were not a few who assisted the spread of Protestant, or at least anti-papal views : never, therefore, had there been more need of a pope endowed with skill to perceive, and the moderation requisite for applying with success, the remedies called for by the falling fortunes of Romanism ; and such was actually found in the celebrated Ganganelli, who, as Clement XIV., ascended the papal chair in 1769. Gifted to a degree rarely if ever equalled by any of his predecessors, with the art of yielding with grace so soon as resistance was

perceived to be useless, Clement knew so well how to estimate the spirit of his age as to seek to stand well with even Protestant powers, and proclaimed his consideration, by prohibiting the reading of the well-known damnatory bull against Protestants generally, which were wont to be annually recited on Maunday Thursday. Nay, he went so far in his expressions of liberality, as to say to Count Dahn, Danish ambassador to the court of Turin, "I am so far from feeling prejudice against the learned men of Germany, that I would gladly see many Bruckers and Mosheims in the church committed to my charge, and I deeply regret my ignorance of the German tongue, which debars me from reading the works of Sack and Jerusalem, whom you Protestants prize so highly."* The efforts of Clement XIV. to stand well with the temporal potentates of his time would be deserving of still higher encomium, were there not just ground for attributing them chiefly to a secret conviction that no other policy afforded even a chance of retarding the downfall of the hierarchy, neither was he blind to the dangers likely to accrue to the papacy from the machinations of the Jesuits. Recent events in France, as well as the Jesuit manœuvres in Vienna, had led him to regard them as a secret canker eating into the very core of pontifical authority; and convinced him that the order would never rest until, by means of its detestable

* John F. W. Jerusalem, born at Osnabruck, was one of the most distinguished men of his day, and, in some sense, the founder of the Caroline College at Brunswick, inasmuch as the duke founded it by his advice and according to his plan. After having endured many trials, he was called to drink the bitterest cup of all, by the suicide of his only son, who shot himself in a fit of hypochondriasis. This tragic event is said to have furnished Goethe with the materials for his "Sorrows of Werter," a book which has occasioned many similar catastrophes! Jerusalem died in 1789, leaving behind him a character for theological attainments and general learning surpassed by none of his contemporaries, and for cheerful submission to the Divine dispensations, which formed a fine commentary on his religious works; among which, the first place is due to his "Contemplations on the Grand Truths of Revelation," published in 1731.

morality and boundless ambition, it had chained all temporal power, and even the papacy itself, to the chariot wheels of its domineering authority. But although his dislike was known from the moment of his ascending the papal throne, he restrained its expression until some favourable crisis should necessitate or justify the act; and even when, in process of time, various European courts called upon him to suppress the order, he still lingered; for, notwithstanding his own internal persuasion of its injurious tendencies and culpable designs, he could not deny that the Jesuits had, though in pursuance of their own ends, done essential service to the maintenance of papal authority, since it was incontestible that no set of men had ever so effectually as they resisted the spread of evangelical Protestantism, so long delayed the sanctioning of protestant worship in Roman Catholic countries, or so powerfully and successfully maintained the hierarchal *nimbus* in all the dogmatical strength of the middle ages; while, as if with wise forethought to guard itself against the possibility of papal hostility, the order was bound by its fundamental law, "to stand ready for any service the church might demand." All these considerations conspired to increase Clement's reluctance to take any decided step against the brotherhood, and he would fain have resorted to the middle course of reform and consequent conciliation; but from this he was debarred by the sturdy declaration of their general, Ricci, "They must be what they are, or cease to be" ("*Sint ut sunt, aut non sint*"); and thus Clement found himself compelled to yield at length to the demands of the greater European powers, by issuing, on the 21st of July, [1773,] the famous bull, *Dominus ac Redemptor noster*, by which the order of Jesuits was for ever abrogated. But, strange as it sounds, while Europe in general, and even Roman Catholic countries, desired and rejoiced in the fall of an order which, except in some foreign missions, had done little good and very much evil to mankind, both in church and state, Frederick the Great, of Prussia, refused to permit the publication of this bull in the Roman Catholic por-

tions of his dominions. Is there, then, so much truth in the adage, "that extremes meet," as to account for infidelity thus reaching out a helping-hand to superstition? or was it because the "prince of this world," recognising the Jesuits as better promoters of his cause than even unbelievers, blinded, for his own ends, the eyes of this worldly-wise monarch? Whatever was the cause, the effect was as stated. In the persuasion that the Jesuits alone understood the true art of tuition, Frederick left them in undisturbed possession of the colleges of Glatz, Glogau, Breslaw, Leignitz, Neisse, Oppeln, Sagan and Schweidnitz; prohibited, however, novices being henceforth received into their houses, obliged the order to lay aside both the name and habit of Jesuits; and, after giving them a plan of instruction, which they engaged to follow, regularly established them as public instructors, under the designation of "priests of the Royal School Institute;" who were in that character to be subject to the revision of an appointed commission. Whatever motive specially induced Frederick the Great to command the laying aside of the name and garb of the order, there could scarcely have been devised one better suited to facilitate their usual serpentine mode of procedure, or more thoroughly in unison with the genius of their policy, and another day will doubtless reveal how faithfully and assiduously the afforded opportunity was used; nevertheless, the abrogation of the Jesuit order was a great triumph to evangelical Protestantism, proving the advancement of its principles of civil and ecclesiastical polity, even in those countries where the outward profession remained unaltered. But the signing of this bull of abrogation was Clement's death-warrant. Very soon after the, to him, fatal 21st of June, he was attacked by a lingering disease, evidently the result of poison, which neither himself nor the world hesitated to ascribe to Jesuit contrivance, under which he wasted away, until, on the 22d Sept. 1774, the head of the Christian church died alone, and forsaken in his misery. The stormy conclave, which assembled shortly after his demise, indulged in the most biting and unbecoming sarcasms against him. "Ganganelli is

dead," cried one, "and so much the better for us! He has for five years held the crosier as universal shepherd, and has proved large of body, small of heart, and a tyrant to the cardinals. He favoured the Braschi (afterward Pius VI.) and all thieves and traitors; he was so great a lover of kings as to sacrifice the Jesuits for their sake, fancying thus to make all square, and pacify both church and state; but he accomplished nothing by it, save the loss of his own life." Such were the pasquinades with which the sacred city teemed, when one, whom they had termed Christ's vicegerent, perished by base assassins! In Feb. 1775, Cardinal Angelo Braschi was actually elected pope: a favourer of the Jesuits, and enjoying some reputation for activity, prudence and moderation. The populace, nevertheless, rejoiced not at the choice, from a superstitious objection to the name he assumed, that of Pius VI.; asserting that number six had ever been pernicious to Rome (*"Semper sub sextus, per-dita Roma fuit."*) Nor did the new pontiff fulfil either the hopes of his friends, or disappoint the evil auguries of his enemies. Pertinacious in maintaining the papal maxims, he was often vacillating in his resolves; and, though possessing many personal qualifications, he presented a singular mixture of ambition, vanity, self-will, and irresolution; and, mistaking the spirit of the age, he was made to feel in no light measure that the papal supremacy must now bend its proud neck before the despotic sway of temporal power. Yet his relations with Protestant Germany remained unaltered from those of his predecessors, even by the death of Frederick the Great, in 1786, under the reign of whose nephew and successor, Frederick William II., Protestantism made important advances (notwithstanding the soon-occurring horrors of the French revolution), and proved its indwelling power by re-edifying what the so-called illumination under Frederick the Great had pulled down and tried to destroy.

The workings of this power were manifested within the Roman Catholic Church, likewise, under the government of the high-souled emperor, Joseph II., and attempts were again

made to realise the ideas which Hontheim and others had expressed, and the practicability of which had been exhibited both by the Gallican Church and the Jansenists. Unhappily, the emperor Joseph was by far too much in advance of his age; and either not knowing or disregarding the character of his subjects and the spirit of the times, he forgot the slowness of human development, and that no imported knowledge can be made to grow rapidly, but must even be as Protestantism had been, the result of self-acquired internal convictions, leavening, by degrees, the whole mind, so as to become at length its intrinsic and inalienable possession; and the consequence was that but few of his well-intentioned schemes produced the beneficial results he hoped and designed. Yet none of his reforms met such determined and systematic resistance as those which aimed at limiting the power of the priesthood, the suppression of convents, and other religious foundations. His plan, in carrying out which he found a faithful and zealous auxiliary in his prime-minister, Kaunitz, may be characterised as an embodying of the views advocated by Hontheim, and thus, in imitation of France and the Netherlands, to form a German Catholic Church free from the influence as well as the authority of Rome; and in furtherance of this end, to educate a really enlightened Christian priesthood, who, casting aside monkish bigotry and Jesuitical intrigue, might preach and promote Christian doctrine and morals among the rising generation, and the mass of the people, without any hindrance to that freedom of conscience and religious toleration which he desired to see established throughout his dominions.

In pursuance of these plans, however, the emperor unhappily mingled much political intrigue, and enlisted a variety of worldly interests in the promotion of his views. These unhallowed weapons could not prosper; and the jealousy which his project (real or supposed) for restoring the German empire to its earlier greatness, at the expense of minor German states, aroused a feeling sedulously nourished and strengthened by Frederick the Great—gave rise to the coalition

of princes, on the 23d of July, 1785, which successfully overturned all the emperor's designs. Still Joseph had accomplished great reforms in an incredibly short space of time in the politico-ecclesiastical institutions of his vast dominions. He had, by his own authority, suppressed many convents, applying their revenues to founding and endowing parish churches, schools and seminaries, all of which were organised on a freer footing than formerly. The monastic clergy he strove to convert into useful members of the state; and, in order to stimulate the secular clergy to strive after a more suitable education, the emperor introduced the system of public competition examinations, for the obtaining of benefices, and removed to Pavia the German Hungarian college, which, up to that period, had had its seat at Rome. Those convents which were still suffered to exist, were debarred from all subjection to any foreign religious order; and processions and fraternities entirely suppressed. Such encroachments as those on priestly prerogative, by which the emperor made himself, *de facto*, the head of the church in his own dominions, could not but rouse indignation, as well as excite alarm in the hierarchy; nor were their fears groundless, for Joseph advanced still further.

The famous, or rather infamous, eucharist bull, which not only opened a wide door to compulsion of conscience, but shook the very foundations of temporal power, by investing the pope with unlimited authority over all kings and nations, was, by the emperor, commanded to be torn out of the liturgy, and forbidden to be promulgated, under heavy penalties: and regarding the bull *Unigenitus* as scarcely less injurious to a state, since it sows the seeds of discord, and propagates the most exceptionable of the Jesuit principles, Joseph II. peremptorily forbade all bishops within his empire from imposing, or even sanctioning the same, either on the inferior clergy or the mass of the people. Having gone so far as to annul the validity of existing bulls, consistency required that he should crown all by commanding that no papal bull or man-

date, nor any ecclesiastical ordinance whatever, should be promulgated without having previously been submitted to imperial scrutiny. These sweeping measures were followed up by an abrogation of all previous limitations of the episcopal right of absolution and papal reservations, by a prohibition of all appeals to Rome in cases of conscience, or marriage dispensations, as well as the receiving of either ecclesiastical dignities or titles from thence. By these changes, which all occurred between 1780 and 1782, the papal nuncio lost much respectability or income; but the blow fell heaviest on the papal chair itself, especially when followed up by other ordinances designed to simplify the ritual and promote the diffusion of Christian knowledge, for which last purpose the emperor, by his own authority, and without referring to the Roman hierarchy, introduced a German hymn-book into the churches, and circulated Bibles among the laity. But, in order to secure permanence to his reforms, the penetrating mind of Joseph II. saw clearly the necessity of establishing a legalised system of religious toleration throughout his states; and therefore issued, on the 30th of June, 1781, his famous toleration edict, which, though limited in various particulars, after the visit of Pope Pius to Vienna, was still a death blow to Romish superiority, and created so much more the wonder of Europe, as emanating from a prince himself professing the Roman Catholic faith.

This edict secured to Protestants—whether Lutheran or reformed—as well as to adherents of the Greek church, the private exercise of their religious worship; with the additional privilege that, wherever one hundred families (even though dwelling in villages some miles apart) should be willing to unite, they might erect a chapel and school-house and support a pastor and schoolmaster of their own persuasion, although the chapels must neither have steeples, bells, nor doors opening on the street. The toleration act further declared that, in respect of civil rights and privileges, no confessional distinction should any longer exist, and all civil offices, dignities, and employments should be henceforth open to dissenters from the

Romish communion, without any pledge or profession of faith being demanded, or involving a liability to take a part in Roman Catholic processions or other ceremonials. In cases of mixed marriages it provided that the children should only be educated in the Roman creed when the father belonged to it; when, on the contrary, the father was Protestant, the boys should be allowed to follow his faith, and the girls that of their mother: but every disturbance, of either civil or ecclesiastical peace, was to be punished without reference to which confession the culprit belonged. Such ordinances, which struck at the root of a vast variety of the most crying abuses of hierarchal power, naturally called forth all the opposition which the threatened order could exert, and, accordingly, the emperor's enactments were either crippled in their exercise or altogether evaded through Roman Catholic intrigues. The favourite cry of every dominant ecclesiastical establishment, "the church is in danger," became the watchword of the Roman party, and a ready argument against concession; to which, indeed, the sudden and vast increase of avowed Protestants gave some colour of pretence, for Protestants, who had been so long held down by the iron hand of power in Austria, Bohemia, and Moravia, naturally now stepped forth from compelled concealment, and that in such numbers that the papal party was terrified, and contrived to procure, in 1783, an amendment of the toleration edict, which limited its benefits to those Protestants who should have enrolled themselves as such, previous to Jan. 1784. All others, who, after the period named, should desire to go over to Protestantism, were to be subjected to the ordeal of a six weeks' instruction from their Romish ghostly teachers, before they could be suffered to avow their new views. The only exception made, in regard to toleration, fell with severity on the descendants of Protestant families in Bohemia, who had imbibed deistical, or rationalist, principles, and who were compelled, by the terms of the act, to unite with one or other of the sects therein recognised. But such as either would not or could not do so (for, of course,

conscientious Trinitarians would not admit them) were deprived of their possessions, and banished to the Turkish frontier. So glaring an inconsistency in an act which professedly recognised the rights of conscience, furnishes one of the thousand illustrations how unfit man is to legislate on points of belief, over which the All-seeing is not only the sole authorized, but the only competent judge.

Some Roman Catholic prelates, as the cardinal archbishop of Gran, and the bishop of Stuhlweissenburg, not condescending to counteract by intrigue, raised their voices openly against the act of toleration, and gained several others in refusing to accept the superintendence of the religious orders, as being an encroachment on the papal prerogative. Others, on the contrary, among whom were the bishops of Laibach, and Gratz, and Salzburg, supported their sovereign's plans with all their spiritual influence, and the last-named prelate even recommended and enforced the duties of mutual love and forbearance in a special pastoral letter, as if he had desired thereby to wipe away the stain which one of his predecessors had brought on the Salzburg episcopal throne, by a priestly intolerance and vindictive bigotry, which banished so many Protestants from his diocese. But the displeasure of Rome's satellites in Germany was trifling, compared to the indignation and dismay of the pope, when the news of these infringements of hierarchical dominion and diminution of ecclesiastical resources, brought about, too, by a degenerate son of the church, reached his ears; and that at the very time when his favourite scheme of draining the Pontine marshes, conjoined with his strong tendency to nepotism, called for such increase of funds as had induced him to hold frequent congregations of cardinals, and to institute three days' penances, with the promise of one hundred days' plenary indulgence to all who observed them, and brought the oblations customary on such occasions. But all brought in too little for his necessities; the pontiff resolved on an act of condescension unheard of for ages in the Romish Church—that of paying the visit, before alluded to, to the emperor. Where,

were now ban and interdict—those ready weapons in earlier ages with which Rome's spiritual tyrant had been wont to tame the spirits of refractory monarchs? The holy father possessed them still, but the progress of evangelical Protestantism had too perceptibly blunted them to make it advisable to venture the honour of the Vatican by the daring attempt; and Pius VI. determined on putting it to the proof, whether the personal presence of the head of Christendom would not win back all the respect and gold which Austria had been wont to pay to the papal throne. The event robbed him even of this flattering expectation, for, although the emperor received the pontiff with all possible demonstrations of respect, still the very first interview must have suggested doubts regarding the successful issue of his journey. On the prime minister, Kaunitz, being presented, the pope held out his hand to receive the accustomed kiss, but, instead of kneeling, to press with all humility his lips upon the hand whose wave was supposed to bestow release from all future suffering, Kaunitz made as if he believed it offered in friendly familiarity, and gave the sacred pontifical hand a hearty German shake! His holiness was suffered to proceed unhindered from church to church, dispensing blessings and indulgences, and even personally celebrated high mass in the church of St. Stephen's, with all the pomp of Italian ceremonial, but yet he advanced not one step towards the real object of his coming. *

Joseph had strictly forbidden all the clergy in his dominions, but especially the bishops, to enter into any agreement with the pope respecting ecclesiastical affairs, but, well skilled, it would seem, in the mental reservations and pious frauds of which Roman Catholicism admits, the emperor resorted to a more effectual mode of enforcing his commands, namely, by not only placing the pope under strict surveillance, but by taking

* The Viennese even exercised their wit on the occasion, saying, "*Der papst habe eine messe in wien gelesen, aber ohne eine credo für den Kaiser, und ohne Gloria für sich!*"

care that the apartments he occupied should be approachable only by one entrance. He evaded, too, all discussion with his venerated guest upon ecclesiastical affairs, by the specious declaration that every measure adopted had been well considered and concluded on, solely with a view to the weal of his subjects, and if his holiness saw any reason to find fault with them, he could give in the alterations he deemed desirable, in writing, which should forthwith be submitted to an ecclesiastical commission. With this the pope was fain to content himself; but while the commissioners were empowered to receive and take note of the papal wishes, the emperor warned them against adopting any resolution founded upon them, without his own previously obtained sanction; and, in the mean time, Joseph went on uninterruptedly suppressing convents, and enforcing submission to his own ecclesiastical supremacy, without any regard to the pope's presence in his capital, which, however, so far influenced his mind as to produce two concessions to papal credit; first, that the propositions set forth in the bull *Unigenitus* should neither be impugned nor defended, and that the bishops should receive from the pope, once for all, the requisite authority to issue marriage dispensations, while the provincials of the religious orders might announce their appointments to the pope, but on no account either to seek or accept from him any right or privilege whatsoever. The act of toleration also received some modifications, which deserve notice, as they furnished a loop-hole, which Romish cunning contrived afterwards so to enlarge as to give ample room for the re-introduction of many of the abrogated abuses. These modifications were, first, that no other dissidents from Rome, save Lutherans or Reformed, should be tolerated. Secondly, that in places where the Protestants (on account of not amounting to one hundred families) could not have either minister or schoolmaster of their own confession, the children must attend the Roman Catholic school, and baptisms, marriages, and burials be performed by the Romish priest, who should, besides, have a right to pay one visit to a sick Protestant; and in event

of his desiring to return to the Catholic Church, assist him therein. Thirdly, that the hundred Protestant families, stipulated in the toleration edict, should be understood as being synonymous with five hundred individuals. It is easy to perceive how both these last emendations might be used to foster proselytism, and to nullify, in numberless instances, the right to form a Protestant church; for large as the previously appointed number was, still a few new-married couples might, by taking up their domicile near each other, have often served to turn the scale in favour of obtaining legal rights to public worship and Christian privileges, which became hopeless under the new explanation of the clause. Despairing of obtaining more from his stubborn imperial son, Pius VI. left Vienna on the 22d April, 1782, and immediately thereafter the monastery in which he had resided, and of the brotherhood of which he had taken so solemn a leave, was suppressed, by command of the emperor.

The return of the pope was impatiently looked for at Rome, and Catholic Christendom expected the great results of so unique a journey would speedily be detailed at a special sitting of the college of cardinals; but the holy father had nothing great to relate, and was forced to confine his communication to the few, and, compared with his hopes, insignificant concessions obtained, first in Austria, and afterwards in Bavaria and Swabia, to which he added his fervent hope that the emperor would speedily accede to his further requests in favour of the hierarchy. The hope was vain; and "the infallible visible head of the church" soon found that he leaned on a broken reed in trusting to the support of his spiritual children; for Rome's greatest danger, at that moment, arose not so much from the emperor's innovations, great and salutary though they were, as from a resuscitation of previously suppressed efforts at reform in the bosom of the Catholic church itself. Bishop Hontheim (alias Febronius) had broken up the fallow ground, and he was now followed by John Valentine Eybel, professor of canon law in Vienna, who, in his book, entitled

“Introduction to the Catholic Canon Law,” published in 1788, pronounced the temporal power to be wholly independent of the ecclesiastical, and taught, that “dogmas referring to form and discipline, and not involving the essentials of religion, might lawfully be abrogated by a sovereign so soon as they were found to be injurious to the state.” And even so early as 1782, and at the very time when Pius VI. arrived at Vienna, Eybel had the boldness to put into the hands of his Catholic fellow-citizens a powerfully-written pamphlet, called “What is the Pope, and what a Bishop?” Nor were the canonists the only opponents who, in that day, rose up against the political power assumed by the papacy; other lawyers took up the cause, among whom F. C. von Moser distinguished himself by an able history of the papal nuncios in Germany, in which he clearly exhibited how detrimental their influence had invariably proved; and these, and other similar works, produced a ruinous strife between the inferior and superior clergy, and between these last and the pope, which, meeting a soil highly prepared by recent intellectual development for the growth of such seed, threatened the entire and speedy overthrow of the papal power in Germany. This prospect seemed still more hopeful when four electoral archbishops, Frederick Charles Joseph, archiepiscopal elector of Mayence, Clement Wenzelaus of Treves, Maximilian Francis of Cologne, and Hieronymus of Salzburg, arose to advocate and promote the emperor Joseph’s policy. The conjunction of the times favoured, and necessity impelled, their attempt; for the pope was about to place a new nuncio in Munich for Bavaria and the Palatinate, furnished with full power and equal privileges as those enjoyed by the nuncio in Cologne, and the German archbishops felt that now or never some barrier must be opposed to the papal encroachments, being convinced, by the experience of past ages, as well as by the success which had attended the modern policy of Frederick the Great and the emperor Joseph, that the Catholic church in Germany could well dispense with both a Roman pope and Roman hierarchy. The archbishops of

Mayence and of Salzburg took the lead in this opposition, and laying their grievances and apprehensions respecting the ulterior views of the cardinal college before the emperor, called upon him, as supreme patron of the German ecclesiastical constitution, to afford them protection. Joseph listened favourably to the appeal, and constituted the four petitioners archbishops of Germany, by an imperial edict, dated Oct. 12, 1785, declaring he never would suffer German archbishops and bishops to be prejudiced in their just rights, and therefore would only recognize a papal nuncio in the character of ambassador and agent of the papal court, in political matters; but never would concede to him either spiritual or temporal jurisdiction within his realms. He empowered, therefore, the archbishops vigorously to uphold and defend their rights against the pope's nuncio; to proceed on the same principle in disavowing the bishops chosen by the pontiff, and to instruct their suffragans accordingly. In defiance of these electoral and imperial declarations, Pius VI. sent Cardinal Zoglio as papal nuncio to Munich, in 1786.

The Elector Palatine proclaimed to his subjects his will, that they should cease to resort, as hitherto, to the nuncios in Cologne, Lucerne, or Vienna, and apply, on all ecclesiastical affairs, solely to him of Munich; and the bishop of Friburg received a citation from the pope, to withdraw his obedience from the archbishop of Salzburg (his legitimate temporal as well as ecclesiastical superior), and to give it, without reserve, to Zoglio.

These proceedings naturally produced new complaints to the emperor, followed, in their turn, by fresh imperial remonstrances and ordinances, while the electoral archbishops, on their part, issued peremptory commands to their subjects to avoid all communion with Zoglio, and apply, when necessary, to Pacca, the papal nuncio at Cologne. Here, then, was the indivisible church, led by its infallible head, ranged in battle array against itself; nuncio against nuncio, archbishop against archbishop: and while the shepherds ordered and counter-

ordered, denounced and counter-denounced, how must the timid among the flock have trembled, and the unbelieving sneered ! The refractory archbishops opened a congress at Ems, to which they sent representatives, and the resolutions taken by those able men, to whom the archbishops committed the discussions for the maintenance and defence of their original canonical and imperial chartered rights, is known to the world by the name of *the Ems punctation*. It determined that the pope possesses no jurisdiction in the Catholic church of Germany, nor any rank or primacy ; all bishops having been placed on an equal footing by their divine Master, who bestowed upon all his apostles the powers to bind and to loose, and their successors, continuing in this brotherly equality, during the first ages. Every appeal to Rome was, therefore, henceforth forbidden ; all connexion between German monasteries and foreign superiors abrogated ; commands from them, the pope, and his cardinal college, were declared no longer binding ; and full power was conceded to the bishops to make annual ecclesiastical laws, to dispense with religious vows, and to annul the obligation connected with ordination ; papal bulls and mandates were reduced to a conditional validity, depending on their being acceded to and confirmed by the bishop ; and, finally, the papal nuncio was pronounced a mere ambassador, or agent, from Rome ; and, as such, to be regarded as neither empowered nor entitled to interfere with the ecclesiastical arrangements of the German dioceses. As a natural sequence to the cessation of Romish dispensations, the pope was declared incompetent to make clerical appointments, or to bestow German benefices, either on natives or foreigners. These resolutions, adopted under the highest ecclesiastical and civil authority of the empire, must be regarded as having laid the first foundation stone of a German Catholic church, and had the building been then suffered to proceed, Germany would have been spared many years of suffering and evil broil, of hypocrisy and infidelity, of spiritual oppression and brutalising superstition, which have kept her even

to the present hour (with few intervals of equivocal calm) "like a troubled sea, which cannot rest, and whose waters continually throw up the mire and dirt" of hierarchal deception and despotism, or the foam of rationalism and avowed infidelity, between whose equally false and equally dangerous pretensions, millions of souls, tossed to and fro, now clinging to one and now to another human authority, "perish for lack of knowledge."

The calling of church councils was even at that early period contemplated by the archbishops, which should decide on the further steps requisite to ensure the entire emancipation of the German churches from their foreign master. But he saw the danger which threatened him, and, unhappily for Germany, succeeded in warding off the impending blow, by the old familiar weapon of internal dissension, stirred up by hierarchal jealousy and official pride. Some German bishops felt offended at not having been called to take part in the Ems congress: others preferred subjection to a distant superior, to bowing before their own archbishops, and chose rather to aid the pope in regaining his ascendancy, than to see those whom they had hitherto deemed little above themselves, at once converted into the ecclesiastical chiefs of Germany. Individual clerical interests thus clashed with the execution of one grand and general design; and the emperor was himself involved in difficulties, by the imprudent rashness with which he had hurried on reform in his own dominions, and both conspired to enable the Roman hierarchy to raise a shout of triumph over the overthrow of the scheme for elevating the German Catholic church; a scheme which the violent anti-hierarchal movement in Rome's near vicinity, fostered by Joseph's brother, Leopold, Duke of Tuscany, the total casting off of priest rule by Naples, and the outbreak of the French revolution, all conspired to facilitate, but which fell, crushed, and apparently annihilated, by the widely-spread and well-concentrated ramifications of papal influence. But the triumph, though complete, over Rome's open opponents, was powerless against the awakened

spirit which was at once the cause and effect of the late attempt, and the blow, though warded off for the moment, was rather postponed than escaped.

The French revolution burst in full fury upon Europe, tearing down, in its devastating career of a few months, the ecclesiastical no less than the political barriers which it had taken ages to erect around both throne and altar; and Germany was doomed to drink to the dregs that cup of suffering which the Almighty, by the hands of those unconscious ministers of his vengeance, put into the hands of many nations. The Emperor Leopold, worn out by the harassments of a Turkish war, and still more by the disappointment of seeing his best intentions misunderstood and misrepresented, died in 1790, and although the accession of his brother, Leopold II., to the vacant throne, opened the fairest prospects for Germany, since he possessed the spirit of his predecessor, united to more sagacity and moderation, yet his reign was unhappily too short to do more than evince what might have been expected from him. One of the first acts of his government was a decree (issued November, 1790), affording increased freedom of conscience to the Hungarian Protestants, and expressly stating that they should on no occasion be compelled to assist at Roman Catholic processions or festivals, and debarring all landed proprietors and masters of families from interfering in any degree with the religious observances of their vassals or domestics. This able and estimable prince died the 1st of March, 1792, and was succeeded by his son, Francis II., whose various fortunes and sad reverses are familiar to every one at all acquainted with modern history, but which we must pass over in silence, in order to confine our notice entirely to what regards the church.

The nineteenth century opened with fearful and ever-increasing political storms. Napoleon, though born of the revolution, perceived, with his usual penetration, the hopeless instability of such a career as France had lately pursued, passing at once from the grossest superstition to the wildest atheism, and

thence retracing her steps, through the various grades of Deism and moral philosophy, in which the recognition of the being of God and of the soul's immortality were made the guardian principles of an equally frigid and stunted morality; and he resolved on giving back to France fixed religious dogmas, and appointed ecclesiastical forms, which, originating in merely political motives, naturally produced politico-ecclesiastical institutions. Convinced that, in furtherance of those views, a certain degree of connexion with the pope would be useful to him, Buonaparte entered into negociations with Pius VII. (raised to the papal chair in March, 1800), which ended, July, 1801, in a concordat between France and the papal see, by which the greater proportion of the church lands in France became the property of the state, which undertook the support of the clergy. The bishops were to be nominated by the first consul; but the Romish church, as being that to which the majority of the nation belonged, was to be protected, the pope to be recognised as its ecclesiastical head, and the confirmation of the nominated bishops to rest with his holiness; but the publication of any bull he might issue to depend on the sanction of government, notwithstanding this and many other humbling clauses in this agreement. Although the same document secured to French Protestants the full and unhindered exercise of their religion, and a perfect equality of civil rights with their Roman Catholic fellow-subjects, still after all the dangers suffered and dreaded by the Roman see, the pope rejoiced and gave thanks with well simulated piety for the boon; rightly foreseeing how easily priestly skill and Jesuit craft (who more than any other of Adam's race may lay claim to the proverb, "give room for my finger and I will get in my whole hand") would contrive to elicit great hierarchal advantages even from so unpromising an order of things. Meanwhile, important political changes were preparing for Germany which should powerfully influence the ecclesiastical position of both Protestantism and Romanism, and Napoleon was immediately instrumental in stripping the latter of almost

all its outward splendour. War continued its unintermitted horrors, and victory still waited on the French arms. Moreau's success were followed by the peace of Luneville (February, 1801), by which the archbishopric of Salzburg was made over to the grand duke of Tuscany, and the left bank of the Rhine being added to France, the hereditary princes, thus dispossessed, were indemnified for their losses, by being put in possession of the ecclesiastical territories lying on the right bank, and of the imperial free cities.

The arbiters, or rather commissioners, appointed to adjust these contending claims, and, which held its sittings from August, 1802, to March, 1803, decided on secularising all ecclesiastical sovereignties in Germany, imposing on the temporal powers, with which they become respectively incorporated, the duty of supporting divine worship, public instruction, and other institutions of general utility.

In this division of booty, a great many petty princes obtained very considerable accessions to their dominions, and, of course, entertained a proportionate reverence for the French prowess and policy through which they had acquired them. Of the forty-eight imperial free cities then existing, only Lübeck, Hamburg, Bremen, Frankfort, Augsburg and Würzburg, were left in possession of their ancient privileges. All these changes inflicted a most severe blow on the Roman hierarchy in Germany, and, it is specially deserving of notice, that the secularisation of ecclesiastical principalities, far from being the suggestion of Protestant princes (as the advocates of priestly domination in our day boldly assert, in defiance of the plainest historical evidence), was, in fact, brought about by Roman Catholic princes, who, themselves, not only gladly took share in the spoil, but held fast their acquisitions. When, in 1806, the Emperor Francis was compelled to lay aside the ancient title of Emperor of Germany, and content himself with that of Emperor of Austria, the German empire may be said to have virtually ceased to exist; and, whilst its political unity lay torn and bleeding at a usurper's feet, its

ecclesiastical institutions could not thrive: but the spirit of evangelical Protestantism still maintained its ground, proving a blessing not only to individuals but to states, and furthering the political security, by fostering that mental development, and freedom of thought and action, by which alone great plans can be originated or great deeds performed.

Romanism, on the contrary, faded away into a lifeless and antiquated mummery, used occasionally, by politic princes professing its faith, as a cover to deeper designs, or a foil to set off some equivocal measure, but incapable in itself of effecting anything great or noble. Bishopricks, as well as monasteries, together with their territorial possessions, having been secularised, the authority of ecclesiastical princes abrogated, church patronage having become the prerogative of temporal sovereigns, and the pope himself a prisoner to the bold despot of France, by which, intercourse with, or directions from, the papal see was rendered impossible, the Roman Catholic church may be considered as being, at that time, virtually dissolved, for the civil power ruled in ecclesiastical matters, as decidedly in papal as in Protestant states. When, however, Napoleon, in his pride of power, and fancied resemblance to Charlemagne, resolved to be all in all in his wide dominions, and, though willing to use the pope as a puppet in furthering his game, demanded the blindest submission to his arbitrary will, and published a catechism, in which, though the decrees of the council were maintained, unreserved subjection to his revolutionary throne formed a fundamental principle; when he limited the powers of the ecclesiastical princes, infringed the ancient ecclesiastical ordinances, more especially as regarded the formation and dissolution of matrimonial and monastic vows, it was plain that the compulsory treaty of 1801 could not long remain, even outwardly, unbroken, since the pope was naturally as eager to uphold the remnant of his priestly monarchy, as Napoleon was ambitious of undermining and annihilating it.

The entrance of the French into Rome, in 1808, the

deposition of the pope, as a temporal prince, in 1809, and the assumption of all ecclesiastical power, by the emperor, to himself, were the results of the long-foreseen rupture. Pius VII. resorted to the antiquated spiritual weapon of the ban, which he thundered forth against all and sundry who should dare to set themselves in opposition to the papacy; and the ultramontane clergy in Germany, as well as France, produced here and there such commotions as must have convinced Napoleon that a Romish re-action might, even in the nineteenth century, bid defiance to his control. But, unused to yield, the French Emperor seized the pope's person, and conveyed him to Savoy; but, even there, Pius VII. refused to confirm the bishops nominated by Napoleon, who proceeded, in 1811, to appoint a council, composed of French, Italian and German bishops, which should hold its sittings in Paris, and lay the foundation of a national church wholly independent of papal jurisdiction; but ultramontane principles mingled in their deliberations, and finally succeeded in breaking up the council. Napoleon was hurrying on to his fall, and yet he once more succeeded in obtaining concessions from the pope, who was prevailed to sign the *concordat* of Fontainebleau, Jan 7, 1813; in which the pontiff's temporal power being passed over in silence, he expressly relinquished the right of appointing bishops in France, and even consented to make that country his residence. But no sooner did the pope become aware what a deadly blow was given to his own usurped power, by this document, than he retracted all the concessions contained in the *concordat*, while Napoleon, by publishing it in March, 1813, as a law of the empire, displayed to all the world the fraud which the head of the church had put upon him.

In proportion as the European powers, whether Protestant or Catholic, warred successfully against Napoleon, in like proportion did the pope resume his lofty pretensions; and, even as early as the battle of Leipsic, declined the offer of a partial restitution of his temporalities; and from the first peace of

Paris (May, 1814), he coupled every negociation with a stipulation for their complete restoration. He held, in the same month, his solemn re-entrance into Rome, having been restored to temporal and spiritual power, not by Catholic Austria alone, but much more by the aid of powers, to whom, however, the haughty and ambitious priesthood never acknowledged their incalculable and unmerited obligations. The constitution of the German confederation in 1814—1815, under the præses-ship of Austria, which guaranteed the honour and dignity of the empire, and regulated the relative political position of the several independent kingdoms, thus voluntarily united in one great and free alliance, the politico-ecclesiastical element could not escape a due share of attention, and the spirit of evangelical Protestantism did not fail to enforce its claims.

The congress of Vienna not only assured to all Christian confessions complete equality of civil and political rights, but even took into consideration the propriety of erecting a German Catholic church. The fifteenth article declares, that “the rights of Protestants form part of the constitution of every state; and that whatever rights or privileges have been awarded them by treaties of peace, fundamental laws, or other valid agreements, shall be fully maintained. The Catholic church shall, under the guarantee of the confederation, receive such a constitution as shall suffice for the security of her rights, and such funds as may be necessary for the defraying of her maintenance.” This new constitution could not possibly mean a re-establishment of the hierarchy of the middle ages, and must therefore be understood as intimating such an arrangement as had already been proposed for the Catholic church in the times of Frederick the Great and Joseph II. by the *Ems punctuation*: so that modern German Romanists display more zeal than historical knowledge, and less prudence than either, when they now invoke the interference of the German diet to repress the efforts at emancipation from Rome’s thralldom, making by the German Catholics of the present day.

Similar views were expressed by the Holy Alliance in 1815, as well as by the congress of Aix-la-Chapelle, November, 1818, in the declaration addressed to all the courts of Europe; and it must be conceded, that, if the rights, privileges, and constitution of the Catholic church in Germany were to be regulated and guaranteed by the mutual agency of the confederated princes, it followed, as matter of course, that the supreme oversight of the Catholic, as well as that of the Protestant church, should be vested in the temporal sovereign of each country, to the total exclusion of Rome's supremacy: an exclusion rendered necessary by the long-experienced fact, that the just rights of princes are invariably infringed, the freedom of Protestants intolerably narrowed and oppressed, and the feelings and views of Catholic subjects imbued with an anti-patriotic and factious character, so long as a foreign master, armed with the magical influence of infallible authority in matters of belief, was suffered to mingle his secret spells in all the relations of public and private life. No proposition, therefore, could have been more offensive to the hierarchy than that of the erection of a German Catholic church, under the powerful auspices of the German confederation; and, accordingly, when the noble-minded de Wessenberg, then vicar-general of the diocese of Constance, proposed to the Vienna congress that a *concordat* should be concluded with the pope for the formation of a German Catholic Church, on the principle of recognising all bishoprics as forming one grand whole, under a primate, with suitable endowments, and independent administration, protected but not ruled by the secular power, there arose three orators against him. These were, Baron von Wambold, Cathedral Dean of Worms; Helfferich, Prebendary of Spire; and Schies, formerly Syndic of the St. Andrew's order at Worms; who, protesting against what they termed a secularisation of the church, advanced claims equal to any known in the middle ages. Nor was the papacy content with the advocacy of even such zealous friends, for Pius VII. supported and sanctioned their protest by ven-

turing to demand, through his nuncio, Cardinal Gonsalvi, the re-establishment of the holy Roman kingdom, as the centre of political, as well as ecclesiastical unity; and, further, the restoration of all the temporalities which had been severed from the Roman see, whether now in the possession of Catholic or Protestant princes; and, lastly, the immediate restitution of all estates and revenues, of which either the secular or regular clergy had been deprived. So bold a front did the hierarchy re-assume, so little impression had the lesson of the French revolution made on them, that it seemed as if nothing short of a repetition of its horrors, and a prolongation of its power, could suffice to hold them in check: such, too, was the gratitude shown by the pope to those Protestant powers without whose co-operation he could never have been restored to temporal dominion. In how far they evinced either wisdom, consistency, or piety, in affording that aid, is another question. When these demands met the disregard they merited, the sovereign pontiff, no longer daring to risk the ridicule which, rather than submission, excommunication would have drawn forth, resorted to less obtrusive, though scarcely less effective measures, by instigating the oppression of Protestants under popish governments, by denouncing and treating them as heretics, whether from the press, the pulpit, or the confessional, and by making it a case of conscience with every Catholic, whether clerical or laical, to strive against Protestants and Protestantism by all means, lawful or unlawful: while, at the same moment, his official sentiments bore the usual hypocritical impress; he declaring, that "he resigned himself to wait in patient hope, with prayers and tears, for obtaining that which, under happier auspices (in other words, by diplomatic *finesse*), the policy of worldly potentates now denied him." Meantime, the diet persisted in the attempt to realise the constitution of a German Catholic church, partly mediately, and partly immediately, by an embassy to Rome. The outlines of an assimilation of the various relations of the Catholic church were signed by Wirtemberg-Baden, Hesse-Darmstadt, Hesse-

Cassel, the electorate (now kingdom) of Saxony, the Duchies of Saxony, Nassau and Aldenburg; the two principalities of Schwarzburg, those of Anhalt, Lippe, the two Hohenzollerns, Reuss, and the free town of Frankfort-on-the-Maine, which displayed not only a genuinely patriotic, but a very Christian spirit, with an honest desire to adjust the jarring claims of sovereigns, priesthood and people, on fair and equitable principles. But, despite the moderation of their views, the hierarchy rose almost *en masse* to oppose the proposed innovations. The necessary retrenchment of priestly power offended them; and they professed to find a deep insult in the requisition that the bishops should swear fealty to their legitimate sovereign, should engage not to enter into any engagement, take part in any conference, or form any connexion, either at home or abroad, calculated to give umbrage to, or excite the just suspicion of, the state; and, furthermore, that they should bind themselves, so soon as any treasonable combination, either within or without their dioceses, should come to their knowledge, to report the same to their liege lords. Various German bishops did, it is true, take this oath; but, it is to be feared, very few, without the Jesuitical *reservatio mentalis*; and the pope spared no pains, from the moment of his restoration, to bring back things to their ancient footing, and thus to frustrate, if he could not succeed in getting rescinded, the resolutions passed at the congress of Vienna, and the Frankfort diet. Yet he must have seen that the spirit of the age was in direct opposition to his wishes; and that the liberal party, even of his own church, hesitated not to paint the dangers of priestly domination in the strongest colours.

The cause of evangelical Protestantism found its boldest supporters in Prussia and Wirtemberg, while Austria and Bavaria stood forward in defence of Romanism; at the same time, that shallow neology, which had long infected both communions, working perhaps still more powerfully, though less avowedly, within the Roman Catholic than in the Protestant pale, began now to yield, in both, to the influence of a more

Scriptural belief, displaying itself in fresher and more vigorous efforts to promulgate that which each felt to be true.

The anti-papal party in the Catholic church of Germany, fully alive to the demoralisation and infidelity which reigned in their own communion under an outward conformity to ritual observances, expressed their sentiments in powerful language; and detecting, with a discerning eye, the moral defects of their nation, attempted to introduce the requisite reform, by propositions for the abolition of various abuses, such as compulsory celibacy, the priestly assumption of the sole education of youth; the denunciation, as unlawful, of marriages between Catholics and Protestants, &c. &c. Wirtemberg and Baden peculiarly distinguished themselves in this strife; but the ultramontane party was but roused to make greater efforts to suffocate and repress any attempt at establishing a more liberal order of things.

The Jesuits, with their infamous moral code, offered to the hierarchy a ready and most desirable medium for the accomplishment of its ends; and, therefore, did this order rise once more in favour with the popes. Pius VII. restored it on the 7th of August, 1814, and thus once more evinced to all Europe how easily the papal chair can praise or blame, commend or condemn the same persons and conduct, according as its own interest impels; and with how little justice the Romish church arrogates to itself the praise of unity and oneness of sentiment; above all, what small pretensions its chief and head can make to infallibility, since a Clement could abolish what a Benedict had established, and a Pius re-establish what a Clement had annulled.

Leo XII., the successor of Pius VII., aided by the Jesuits, though more by secret cabal than by any open demonstration (for the order was not legally tolerated, save in Austria, and some of the Swiss cantons, while its existence in Bavaria was veiled under the name of the Ligorian or Redemptorist order), did his best to secure the re-establishment of papal influence in Protestant states. But his efforts were crowned

with little success, and he strove to indemnify his church for this failure, by exciting the faithful to pray for the extirpation of all heretics and heresy, or, in other words, for the annihilation of Protestants and Protestantism; and, in the same spirit, Pius VIII., who succeeded Leo XII. in 1829, declared, in set terms, to the bishops, that the political equality, granted by temporal princes to Protestants, being one of those points by which the salvation of souls is endangered, could not be lawfully observed, and that, therefore, it was their duty to obey God (that is, the hierarchy) rather than man (that is, their temporal sovereign); and while their head thus endeavoured to shake the foundations of the throne, the Romanists, particularly those of the Jesuit school, led on by Görres, of Munich (who at one time was a zealous Jacobin), lauded the hierarchy and Jesuitism, as the only sure pillars of legitimate government.

The active share which priestcraft had in producing the July revolution of Paris, is well known; although, with her accustomed barefaced impudence, Rome did not hesitate to throw all the blame on Protestantism; and the successor of Pius VIII., the late Pope Gregory XVI., proclaimed, in his first bull, issued February 2d, 1831, that "nothing remained for the salvation of church and state, but to combat the enlightenment of the nations under the shield of the blessed Virgin."

Aided by the judicious efforts of the Jesuits, who, under various disguises, contrived to glide into all the relations of public and private life, the papal views were specially directed upon Germany, and the most perfect success crowned the attempted encroachments on the civil and ecclesiastical liberty of Protestants, under the popish governments of Saxony and Bavaria. In both countries, the marriages between Catholics and Protestants were, in September, 1834, declared unlawful; whilst even in the Protestant states of Baden, Prussia and Wirtemberg, the hierarchy assumed a much bolder mien, and, by exciting the people to take their part, stirred up a

refractory and rebellious spirit towards their superiors. Such was the presumption which induced the late archbishop of Cologne, Baron von Drost-Vischering, to set up his authority in direct opposition to that of his sovereign, William III. of Prussia; and though compelled, at length, to bend his proud head to the secular power, which removed him from his bishopric, and sent him into exile as a rebellious subject, never was his indomitable will subdued, or his enmity to Protestantism softened. Actuated by similar principles, following out similar plans, and supported throughout by the Jesuits, that almost universally spread, well-organised, thoroughly disciplined, and yet invisible legion of spiritual janissaries, the hierarchy has been pursuing the unvaried, though generally silent tenour of its way, seldom, except in extreme cases, alarming Protestant fears, by lifting the veil of subtlety under which all its proceedings are conducted; and equally, if not more favoured, by the stolid confidence of those who laugh at Romanism as a thing gone by, as by the Utopian dreamers, who fancy it has shared in, and benefited by the modern mental development and march of intellect. In how far popery has improved, either in sense or feeling, we may learn from the history of the last thirty years. How pertinaciously, how undeviatingly Jesuits follow, as the bloodhound, their track, let France, let Germany, above all, let poor Switzerland tell. What Romanism can effect, despite the illumination, aye, perhaps even by the false infidel illumination of modern science, and proud reliance on human reason, let Protestant England speak — England, lying prostrate, under the incubus of real Romanism, under the name of Puseyism, while hundreds of her learned and gifted sons are voluntarily quaffing the cup of Rome's abominations. Is there, then, no hope? Yes; but only in returning to the old ways, seeking out the once well-known, well-frequented paths, not of Lutheran, nor of Calvinistic, not of Augustinian, or Jeromian, but of APOSTOLIC AUTHORITY. No patristic rule, no patristic practice, is free from error. "To the law and to

the testimony." To Christ's own word. By following even a Paul only (as he himself directs), in so far as he follows Christ, we shall avoid the extremes which diverge to meet, and steer clear of the Scylla and Charybdis of superstition and infidelity; the danger of being seduced by our own pride of understanding, or of placing ourselves too implicitly under the guidance of any mere human "charmer, charm he never so wisely." On one or other of these rocks have the attempters of ecclesiastical reform, cursorily noted in the preceding pages, been wrecked: all have sought to mingle more or less of worldly wisdom with the new arrangements; none have deemed the Bible a sufficient directory for the formation of a Christian church; and hence, as human views and interests were regarded in the proposed reforms, it was natural, nay, unavoidable, that human views and interests should clash with, and oppose, their introduction. Whether the reformation of the Roman Catholic church, to be treated of in the following chapters will prove founded on more enduring principles, time must determine. In one respect it is indeed distinguished from all attempts of the kind since Luther's day, viz., by emanating, not from the high ones of the earth, either clerical or legislative, but, in common with every movement of the present day, from the mass of the people, and this movement being still only progressing, leaves room for both hope and fear: even while I write, a movement among the movers is being manifested, implying an approaching crisis, by which we shall probably be able, ere long, to pronounce in how far the work is, or is not, of God. Would that temporal rulers might adopt, in regard to it, the advice of Gamaliel, from the conviction that, in as far as the work is of men, it will come to nought; and in as far as it is of God, they "cannot overthrow it, lest haply they should be found to fight even against God." (Acts v. 38, 39.)

CHAPTER III.

THE REFORMATION OF THE NINETEENTH CENTURY.

Brief Retrospect of its immediate Causes—French Revolution—Spread of French Principles and Politics—Jesuit Influence restored—Priestly Tyranny and Folly—Mixed Marriages—Archbishop of Cologne, and the King of Prussia—Anecdote—Rongé—His Birth and Education—Disgust at the Routine of the Breslaw Seminary—Settlement at Grottkau—Suspension from his Chaplaincy—Retirement to Wald-dorf—Thence to Laurahütte—Lines Written on His Thirtieth Birthday—Bishop Arnoldi's Letter and the Holy Coat—Rongé's Letter to Bishop Arnoldi—Rongé's Degradation and Excommunication—Addresses and Presents to Rongé—Convulsion in the Roman Church—Rongé's Appeal to the Inferior Catholic Clergy—Its Rapid and Extensive Sale.

No Bible Christian is unacquainted with the sure word of prophecy, by which the ultimate fall of the mystical Babylon, and the annihilation of her long tyranny over the nations, are held up to the faith and hope of believers; and every symptom of its approaching accomplishment must be hailed with delight, as one ray of that promised flood of gospel light, which shall one day "cover the earth as the waters do the channel of the sea." As such a symptom, and one, indeed, of no small promise, was regarded, by all who witnessed it, that new reformation in Germany whose dawn began to streak the horizon

in the autumn of 1844, and which has progressed with a rapidity which we would fain hail as prognosticating a bright and glorious day of religious freedom, at no distant date. What though the views of some of those new claimants of liberty of conscience are crude and imperfect, what though, still worse, the sentiments of others are deeply tinged with rationalism, yet a total separation from the papacy, a public abjuration of Rome's supremacy and Rome's dictation, a renunciation of her distinguishing doctrinal errors and practical abuses, together with a bold assertion of the right of private judgment in religious matters, and, best of all, the Bible being proclaimed as the only rule of faith and morals, are great and important steps on the right road, which ought to ensure the pilgrims a deep feeling of sympathy in every Christian bosom.

But as many of those whose minds are now to be directed to this recent revival of Luther's spirit among his countrymen, may not be familiar with the details of modern German history, it seems desirable to give a succinct sketch of the social and ecclesiastical position which has essentially contributed to bring on the present crisis.

When, at the era of the French Revolution, the principles and the politics of that distracted and turbulent nation spread like a volcanic eruption over the rest of the Continent, they found prompt and eager disciples in most, if not in all, the states of Germany; and the infidelity which had long gnawed, as with secret canker, the vitals of society, lurking beneath the pompous ritual and orthodox formulas of Romanism, as commonly as in the more avowed Socinianism of the Lutheran pulpits, broke forth into an almost universally expressed contempt for the most sacred institutions, whether of church or state. But when the armies of France followed hard upon the promulgation of her principles, when, with liberty continually sounding from their lips, they brought oppression and enslavement in their hand, and sought to build up the independence of "the great nation" by the subjection of all others to its rule or its dictation, the eyes of all Germans were opened.

The grace of God sanctified the endurance of national, domestic, and personal affliction to many a heart ; and, while struggling powerfully to throw off the incubus of French oppression, thousands acknowledged the inefficacy of philosophy to soothe or to sustain, and turned to "HIM who had smitten, and who alone could heal them." But still, amid this feeling after the God of their fathers, there was much ignorance, much superstition, much mere animal excitement ; and, accordingly, when the beloved soil of their fatherland, under circumstances of such evident divine interposition as to arrest the attention of the most thoughtless, was at length rescued from the oppressor's rod, the hearts of the faithful in the land had cause for grief as well as joy, for, while they beheld many "asking the way to Zion," they likewise saw the Catholic priesthood zealously employed in using this reaction for the recovery of their ancient ascendancy ; the Jesuits, especially, fast regaining their lost influence, and successfully rebuilding the fallen superstitions, and re-rivetting the degrading, spiritual fetters which an infidel philosophy had loosened, but could not remove, because it had nothing either consolatory or satisfying to the mind of man, to offer in exchange. Aided, then, partly by the excitement springing from the attainment of hard-won civil freedom, partly by the mental exhaustion consequent on all violent efforts (which facilitates a return to old accustomed thoughts and habits), favoured, too, by some weak princes, who, having trembled for their thrones, fancied what had been threatened by infidelity might be strengthened by superstition, the Roman Catholic clergy resumed, with an almost incredible rapidity, their former place, and, with a blind infatuation, which seems inherent in absolute power, whether priestly or princely, forgetting the lessons of experience, forgetting, too, the large strides made by the human mind during the preceding quarter of a century, they soon began again to domineer and to anathematize, with a disregard to private feelings and private judgment, more suited to the sixteenth than to the nineteenth century. And all this was

borne for years (though with inward resentment) by thousands of Roman Catholics, who, however indignant and even disgusted with the incorrigibleness of their spiritual guides, feared to occasion worse evils by resisting and exposing them. But, as "water hollows a stone, not by force, but by often falling," so the ceaseless foolhardy intermeddling of the priests, and their senseless obstinacy in upholding, and even reviving disused, if not abrogated, observances, gradually undermined the foundations of their authority to a dangerous degree; and, notwithstanding that the evil likely to arise was foreseen and striven against by some of the clearer-sighted among the hierarchy, their efforts were frustrated by the wrongheaded conscientiousness of some high in ecclesiastical office. This was peculiarly evidenced in the question of "mixed marriages" (marriages of Catholics with Protestants), which was carried to such a height of animosity some years ago in the Prussian Rhine provinces, as to threaten very serious consequences.

The deposition of the archbishop of Cologne, by the late king of Prussia, was the result of his violent opposition to such marriages, and although the healing measures afterwards adopted by the papal see, and the moderation with which the Prussian monarch followed up this decisive step in vindication of his subjects' freedom of conscience, conspired to lull the question apparently to sleep, still the private persecution, by Romish priests, of such of their flocks as had committed this ecclesiastical offence, and refused to expiate it, not only by bringing up all their children in the Romish faith, but by tormenting the heretic partner into professing it, went on with undiminished rigour. As one specimen of the extent to which this system has been carried, may be adduced the following anecdote:—

Monsieur L. Böhm, of Pamay, a gentleman of landed estate, and a most estimable and highly-respected Catholic, who lives in the utmost concord and domestic happiness with his second wife, a professor of the Lutheran faith, attended the church in Liebenau, for the purpose of confession (in accordance with

the Roman Catholic ritual) before partaking of the Lord's Supper on Ash Wednesday. Upon entering the confessional, his ears were saluted with this astounding address from the officiating priest:—"As thou hast married a Lutheran, I must exprobate thee, in the name of the Holy Queen, for thou hast defiled the church, and must first prove thy regard for her, and thy willingness to ask pardon for thy sin. Besides which, thou must engage that any children thou mayst have shall be baptized, and brought up in the Roman Catholic faith, and must also try to persuade thy wife to profess the same; and, if it cannot be accomplished by fair means, it must by foul. Thirdly, thou must neither read political newspapers nor books; I will send thee the *Kirchen Zeitung* (church journal), and other books, which will bring thee to better thoughts. God himself, in his mercy, chastised thee when about to enter into this sinful marriage (alluding to M. Böhm having then had the misfortune to break his arm in several places by falling against his chaff-cutter), and now thou mayest retire for the present; and, in order to save thee from public disgrace in the eyes of the congregation, I will make the usual sign of the cross after thee as thou art leaving the confessional."

Cut to the heart, M. Böhm did indeed withdraw; but with the remark that, as he could not bring himself to yield obedience to such commands, he should be compelled to separate from the Roman Catholic communion; a resolution which he has already intimated to his friends, and is on the point of carrying into effect.* It is evident that, in this instance, the priest had mistaken his man, and that the overbent bow sprung back, to the injury of the unskilled archer. But with hundreds the result has been far otherwise; and who can tell, indeed, how far M. Böhm's courage has been stimulated by recent events, and whether the same tyranny, even one year previous, would have sufficed to produce an open renunciation of Rome?

* He has since done so.

But, to return to our more immediate subject. The domineering spirit of the Roman hierarchy was exercised, not merely on the flock at large, but on all the inferior clergy and students in the theological seminaries, who were treated with a revolting *hauteur*, which was felt, by many a young and talented mind, to be equally degrading and misplaced; and which drove many individuals, from time to time, silently to forsake the novitiate, though sometimes at the cost of expatriation.

But the first who, in modern times, dared to make a public stand against this tyranny, and to bear open testimony against superstition, will-worship, and spiritual bondage, was John Rongé, a priest, whose name now belongs not merely to his age and country, but to the history of the church and the world. Born of poor, but honest parents, in the village of Bischofswalde, in the circle of Neisse, in Upper Silesia, on the 16th of October, 1813, two days before the battle of Leipsic, which gave the final blow to foreign rule in Germany, it might almost seem as if there had been some sympathetic coincidence between the birth of this champion of spiritual freedom and the efforts of those who fought, bled, and conquered, in the cause of civil liberty. At all events, it may well be hoped, that the benefits conferred on Germany, by the moral courage of the then just-born reformer, will not prove inferior in extent, as they certainly are not in importance, to those achieved by the physical energies of his countrymen, on the ever-memorable 18th of October, 1813.

John Rongé, the third of ten children, was engaged from his sixth to his twelfth year in herding his father's small flock of sheep; and received the first rudiments of education in the parish school of his native place. At the recommendation of his teacher, who probably discovered in him more than common capabilities, his father placed him, in 1827, at the gymnasium of Neisse, where he evinced peculiar taste for German literature and history. In 1836, he attended the Breslaw university, as a student of theology, and after having finished his course of study, entered, in 1839, the priestly

seminary at Breslaw. Here commenced his first experience of what the training of a Roman Catholic priest demands from a young, ingenuous, and freedom-loving mind. Passive, unquestioning submission of every faculty of the soul; the blind reception of every doctrine and tradition; the most abject subjection to hierarchal authority, and the total negation of every exercise of volition, or even of thought, are described by Rongé, in the justification of his dissent from Rome, as some of the means employed, in conjunction with a compulsory and mind-enfeebling idleness, to engraft hypocrisy and a cold, heartless selfishness, on the buoyant ardour of youth, and to reduce the dulled and indurated victims to mere passive instruments and drudges of a bloated and ruthless hierarchy. "Forty youths," says he, in the publication above alluded to, and to which we shall again refer more particularly, "forty youths," in the full bloom of their age and consciousness of their powers, glided like mummied spectres through the limits of the seminary, casting gloomy, silent glances at each other, as if each tried to discover whether feelings similar to those which rankled within, were shared by his companions; while each too vainly sought to kindle in himself that devoted heroism which should enable him, at no distant day, to sacrifice the heaven of his youthful hopes, his wishes, and his freedom, in order, as we were taught, to be more capable of promoting the temporal and eternal welfare of our fellow-creatures. But what chiefly terrified and revolted me, was the mental apathy, varied only by an alternating sense of oppression, of frivolity, of discontent, or of total despondency; for our time was systematically frittered away in the observance of religious ceremonies, and the repetition of Latin prayers, which occupied, including those of the breviary, five to six hours daily! Five hours of prayers, and of such prayers! for youths of twenty-four years, who should afterwards prove the "salt of the earth!" Wounded in heart, and depressed in mind, Rongé left the alumnat in 1840; and after vainly seeking a restoration of his tranquillity in the bosom of his family (devoted Roman Catho-

lics), became, in the month of March following, chaplain of a small place, called Grottkau, seven miles from Breslaw. But his zealous and unwearied endeavours became not only daily more intolerably irksome to himself, from a secret dread that, after all, his ministrations to the rising generation were more likely to produce superstition than piety; but likewise attracted the suspicion of his superiors, who watched his proceedings with a jealous doubt, that he did not attach sufficient importance to the traditions of the church. Hence, on the appearance of a letter in a public print, animadverting on a recent stretch of hierarchal power, Rongé was called to say, upon oath, whether he were or were not the author. Rongé could not deny, and therefore declined answering at all, to escape severe ecclesiastical punishment. He was, consequently, deprived of his chaplaincy, on the ground of contumacy, on the 30th of January, 1843, and adjudged to perform severe penances (*ad exercitia spiritualia*) in the Breslaw seminary. The decree of suspension accused him, further, of wearing too long hair, and too short a coat, by which the dignity of his clerical services was impaired! Rongé replied, by a defence, accompanied by a voluntary and highly honourable testimonial to his character and services, from the town of Grottkau, respectably signed, but of course without effecting any change in the Breslaw dean and chapter. He therefore left the city, and retired to the house of his friend and patron, Count de Reichenbach, of Wald-dorf, near Neisse, who had kindly offered him an asylum. Having, while there, made several vain attempts to obtain a fair trial and restoration of his rights, Rongé betook himself, in 1843, to Laurahütte, one of the largest smelting works in Upper Silesia, close on the Russian frontier; and employed himself in the tuition of the sons of respectable families belonging to the establishment; occupying his leisure hours with literary studies, connected with what still filled his mind—the mental advancement of his countrymen; and for which a secret voice constantly whispered he should one day be able effectually to labour. This foreboding of a higher destiny,

expressed itself in lines written on his 30th birth-day, the 16th of October, 1843, which may be thus freely translated :—

“ My noon is come, yet, anchor'd fast,
My chainèd bark cleaves to the shore ;
My fairest dream for ever past,
And freedom sleeps to wake no more.

“ And yet, how high my bosom swells !
Vainly I turn and seek for rest :
' On ! on ! ' a secret voice impels ;
' The hour may strike, and all is lost.

“ And high in heaven's flaming arch,
A dazzling glory greets my eye ;
I hear the the tones of freedom's march,
I see her banner woo the sky.

“ Come weal, come woe ! I'll dare the task
For which my secret wishes pine ;
And the fair goal, for which I ask,
It will, it must, it shall be mine.”

“ The hour ” struck sooner than he himself anticipated ; for the announced exhibition of the so-called “ holy ” unseamed coat of Treves, which appeared on the 16th July, 1844, in the shape of a circular letter, from Dr. William Arnoldi, bishop of Treves, stating that, “ in the cathedral of that city (commencing on the 18th of August), for the space of six weeks (a seventh was afterwards added), the unseamed coat of Jesus Christ should be exhibited for worship ; by visiting which, every pilgrim could obtain all the pardon and indulgence for time and eternity, which Pope Leo X. had, in 1514, assured to the pious honourers of this relic ; ” and the thousands of pilgrims who flocked there, together with the blasphemous idolatries and immoralities practised by the devotees, reached the ears of Rongé, even in the retirement of the Silesian mountains. The sleeping lion was roused, and, on the 1st of October, he addressed the following letter to the bishop of Treves :—

LETTER OF JOHANNES RONGE TO BISHOP ARNOLDI, OF
TREVES.

“Laurahütte, October 1, 1844.

“That which sounded in our ears as a fable or fairy tale, that Bishop Arnoldi, of Treves, had commenced exhibiting a garment, called, by him, ‘the coat of Christ,’ is found, alas, to be no fable, or misrepresentation, but a melancholy truth. Yes, Christians of the nineteenth century! Yes, ye men of Germany! ye teachers of religion and morals! it has forced itself upon your convictions, so that you can no longer refuse it your credence; for, according to the last accounts, 500,000 human beings have already made pilgrimage to this relic, and every day sees new thousands hurrying to do it homage; especially since this garment is averred to have healed the sick, and performed other miracles. Nay, the tale of marvel has even made its way to other lands; and, in France, priests of congenial minds have started up to maintain that the true coat of Christ is in their possession, and that of Treves is, consequently, spurious! Truly, to such folly, we may fairly apply the proverbial expression, ‘There are some things which, if they do not turn our brains, we have no brains to turn.’ Five hundred thousand rational Germans have already made a pilgrimage to Treves, for the purpose of seeing and worshipping a coat! By far the larger proportion of these five hundred thousand are of the lowest grades in society; sunk in poverty, ignorance and superstition; most of them rendered stupid by oppression and privation, and many brutalized by vice. And now they abandon the cultivation of their fields, forsake their various trades, the care of their households, and the education of their children, and all for what? to hasten to a despicable farce, an idolatrous festival, got up by the Roman hierarchy; yes, an idolatrous festival, in the fullest sense of the words; at which thousands of the giddy multitude are misled to expend that reverence and devotional feeling on a mere garment, the work of human hands, which are due to

God alone. Think, too, on the injurious consequences of these pilgrimages. Thousands deny themselves almost the necessities of life, in order to gather sufficient money to carry on the expense of the journey, and the offerings they make to 'the coat,' or rather to the clergy; while others obtain the needful sums by a ruinous sacrifice of their own and children's property, or by begging; and, after their return home, hundreds must pine, or starve, or sicken, from the exhausting effects of a long, and toilsome, and useless journey. But great, incalculably great, as are the external and temporal evils resulting from these pilgrimages, the moral injury is incomparably greater. Is it not justly to be feared that many, brought into pecuniary embarrassment by the expenses of the way, will be tempted to seek help, or indemnification, in forbidden paths? Is it not to be dreaded that the peace and honour of many a family may be destroyed by the wives and daughters having made shipwreck of their good name and purity of heart, if not of person, in such promiscuous and long-continued intercourse with strangers? Lastly, must not, by this unchristian comedy, a wide door be opened to superstition, the merit of works, will-worship, fanaticism, and all that licentiousness which ever follows in its train? Such, then, are the blessings produced by the exhibition of the 'holy coat,' altogether apart from the question of its genuineness; and the person who thus openly holds up a garment, the work of men's hands, to veneration and worship, who thus misleads the devotional feelings of the credulous or the ignorant, and who lures, by flattering pretences, their last pittance from the starving poor; who holds up the German nation to the contempt of the world, and causes the threatening thunder-clouds, which already hang over our heads, to lour in deeper and darker masses around us, this man is a bishop, a German bishop! Bishop Arnoldi of Treves! To you, then, Bishop Arnoldi, do I now address myself; and, with all the weight which my character as priest and instructor of German youth can lend me, I call upon

you, in the name of Germany, in the name of her teachers, nay, in the name of Christianity itself, to withdraw the so-called 'holy coat' from the gaze of the public, and to forbear making the 'offence,' which is already great, still greater. Know you not? yes, as bishop, you must know, that the founder of Christianity bequeathed, not his coat, but his Spirit, to his disciples. His coat, Bishop Arnoldi, of Treves, was the booty of his executioners! Know you not? yes, as bishop you must know, that Christ taught, 'God is a Spirit, and they that worship him must worship him in spirit and in truth;' nay, more; that by such, he can be worshipped everywhere, and not merely in the temple at Jerusalem, or on Mount Gerizim, or at Treves, by the instrumentality of the holy coat. Know you not? yes, as bishop, you must know, that the Gospel expressly forbids the worship of every image, of every relic; that the believers of the apostolic age, and even during the first three centuries, suffered neither pictures nor relics in their churches; and yet how many, indisputably genuine, might not they have been able to produce? Know you not, further, that paying honour to pictures and relics was a heathen practice, with which the fathers of the first three centuries were wont to taunt their neighbours? as for example, in Dio., inst. ii. c. 2, *nec intelligunt homines ineptissimi, quod si sentire simulacra et moveri possent adoratura hominem fuissent a quo sunt expolita* ('pictures, if possessed of life, should rather worship men by whom they were made, than be worshipped by men.') Lastly, know you not? yes, as bishop, you must know, that it was not until the thirteenth and fourteenth centuries, that the healthy, manly minds of the Germanic nations submitted to the degradation of relic-worship, introduced by the Crusaders, along with many an eastern fable and tale of wonder, by means of which their high and holy views of the Godhead, derived from the Scriptures, were lowered and obscured. All this, Bishop Arnoldi, of Treves, you know as well, if not better, than I can tell it you: you know, likewise, the consequences which an idolatrous

reverence for relics, and other superstitions, has brought upon Germany; I mean, her temporal and spiritual bondage; and yet you now begin to offer your relics to public adoration! But supposing, for argument sake, that you do not know all this, and that in presenting the 'holy coat of Treves' for the world's reverence, you really had only the benefit of Christendom at heart, there are still two heavy charges from which you will find it difficult to clear yourself. First, it is unpardonable in you, if the said garment really be possessed of healing power, to have withheld its aid from suffering humanity until the year 1844! Secondly, it is unpardonable in you to make merchandize of this miraculous power, by taking money under the name of 'offerings' from hundreds of thousands of pilgrims. It must, under all circumstances, be unbecoming a bishop to receive money from the hands of starving penury; but how much more unpardonable, when, but a few weeks since, you were yourself witness, how absolute want drove a portion of the population into insurrections, and others to desperate suicide. Neither be you yourself misled by the concourse of pilgrims (hundreds of thousands though they be) into the belief, that the exhibition meets with general acceptance; for, believe me, there are millions in whom the despicable spectacle has excited deep horror and bitter indignation. Nor are these feelings confined to one class or party. They pervade all classes, all parties; not even excepting the Catholic priesthood: and hence, the sentence of your condemnation may reach you sooner than you anticipate; for already has the historian grasped the pen which shall hold up the name of Arnoldi to the contempt, not only of contemporaries, but of posterity, as the Tetzels of the nineteenth century. But you, fellow-countrymen, whether your dwelling be near, or remote from Treves, exert your every energy to rescue the German name from this foul blot. Apply to the representatives of your towns, the overseers of your parishes, the superintendents of your districts, the members of your provincial parliaments, and urge them to set their shoulders to

the work. But let each, besides, in his own sphere, employ all his influence, with decision, no less than with perseverance, to stem the encroachments, and to limit the tyrannical power, of the Roman hierarchy. For, well do you know it, not in Treves only is the trade of indulgences carried on; but east and west, north and south, rosaries, masses, burials, and indulgences, are made the instruments of gathering money, and the night of spiritual darkness draws closer and darker around us. Let all unite, Protestants as well as Catholics, in this sacred cause; for our honour and happiness, our freedom is at stake. Insult not the manes of your forefathers who overthrew the capitol, by enduring the Vatican yoke in Germany. Suffer not the laurels of a Huss, a Hutten, and a Luther to be dishonoured. Let your thoughts become words; your words, deeds. Lastly, my brethren in vocation, who have the weal of your parishioners, and the honour, liberty, and happiness of your compatriots at heart, keep no longer silence. You sin against both your country and your sacred calling, if you longer withhold the honest avowal of your better convictions. I have already addressed you in another way*, and will, therefore, now confine myself to these few words:—show yourselves the true disciples of HIM who sacrificed all for TRUTH, and LIGHT, and LIBERTY. Show that you have inherited his Spirit, not his coat.

Signed, “JOHANNES RONGE,
“Catholic Priest.”

The consequence of this bold publication, as far as the popish party was concerned, was such as might easily have been foreseen. Calls for denial or retraction of the obnoxious letter having been addressed to Rongé by his diocesan, in vain, excommunication and degradation followed. But, happily, in these days, ecclesiastical censures in Germany are stripped

* Allusion is here made to an appeal to the inferior clergy, which was long held back by the censorship, but afterwards published: a translation of it will be given in the following pages.

of their formidable auxiliaries—the prison, the torture, and the stake. And this, as even Catholics have termed it, “impolitic exercise of power,” but drew to Rongé’s side many to whom he was before an object of indifference. With the rapidity of lightning, his appeal to reason flashed conviction from mind to mind; and as, by means of the press, it spread its way throughout the length and breadth of Germany, unnumbered were the hearts and voices which echoed back these sentiments of John Rongé, and, by words of gratitude and encouragement, stirred him up to advance on the bold course, and to maintain the struggle with the Roman hierarchy and its priestcraft. Nor was the expression of their admiration limited to words; but sums of money, and cups of value (bought by the spontaneous subscription of hundreds he had never seen), conveyed to Rongé speedy and convincing testimony to the concurrence of his countrymen, in an address to which, as it did but embody the secret language of many a heart, might justly be applied the words of the English poet, as being—

“Wisdom to advantage dress’d,
What oft was thought, but ne’er so well express’d.”

But this, though somewhat, would have been all too little, had not these addresses and presents spoken, in unmistakeable language, a generally-felt conviction of the necessity of ecclesiastical reform. For not Protestants only, nor even principally, contributed these expressions of approbation, or saw, in Rongé’s attempt, the commencement of a great and saving change in the Romish church. Far from it; into the very bosom of that church the bold lance of defiance had been hurled, and there a corresponding movement began to appear; men awoke from that unthinking apathy, that mental catalepsy, the natural result of the blind credulity and passive obedience which custom had fastened on them from generation to generation; and the confession of faith openly professed by the then small, but now flourishing, congregation

at Schneidemühl, headed by their able pastor, Czerski, must be regarded as a most striking evidence that the Roman Catholic church was, as a body, on the eve of an important revolution; for it does not appear that Rongé's address had reached their ears when they separated from the Romish communion.

But to return to Rongé. Undeterred by the abuse of the Roman Catholic, or the vituperative attacks of the ultramontane press, and regardless, alike, of the fulminations of the diocesan chapter, and the ecclesiastical excommunication of Bishop Latussek, Rongé continued to labour unceasingly in the work of reformation; and even before his "Justification" had left the press, his long looked-for, and, indeed, long-printed, "Appeal to the inferior Catholic Clergy," was, at last, given to the public, despite the temporary delay occasioned by the interference of the Leipsic police. It powerfully advocates the cause of light and improvement; and has, there is reason to believe, opened the eyes of many to the evils of the hierarchy.

Not only from its own merits, but, as being the first appeal made by Rongé directly to his countrymen, it deserves a place here:—

"APPEAL TO THE INFERIOR CATHOLIC CLERGY.

"When I took pen in hand to address these words to you, I asked myself, 'Will they listen to me? or, must my appeal pass away unheeded and unimproved?' But no, my friends and fellow-labourers in the ministry, I feel, and am sure, that it will not pass thus away. Hitherto, little or nothing has been done for you, who, under the appellation of inferior clergy, are regarded as being, *en masse*, unfitted for the reception or exercise of moral freedom; as morally dead, in fact, although you compose the real foundation and kernel of the clerical body. But feelings of duty and affection compel me to address you; and I now do so at a time in which even the laity no longer think and act in accordance with the dead

letter, but the spirit of religion. Is it becoming, then, that you, the priests and teachers of the people, should be content to remain in a state of blind indecision? Can it be, that you alone are so deeply sunk in Rome's thralldom, as to be incapable of raising yourselves above the dead letter of hierarchal prescription? I cannot, I will not, believe it; for then I must believe that you have forgotten that you are men; I must doubt the triumph of the kingdom of Christ and the cause of righteousness; I must doubt the perfectibility and the advancement of mankind, which you ought and must promote. Oh, yes, I have a better opinion of you, because I have suffered, and do still suffer, with you; because I know how gigantic is the yoke you are called to bear (the bearing of which is lauded to you as the holiest duty, the greatest merit); because many of you have lamented to me over the incurable pangs which the consciousness of being passive slaves of Rome inflicts; and because I know how, with all the hopelessness of despair, numbers of you have longed, and wished for, the hour of release; and therefore do I place on you, and in the conquering power of the truth which I proclaim, my fervent confidence of a sure result.

"Well do I know, indeed, that not all of you are capable of at once bursting the degrading fetters of Rome's servitude, and standing forth as independent German priests, although the very thought is enough to inspire every bosom. But I do hope that my words may suffice to arouse many a torpid, to encourage many a dejected, to open the eyes of many a blinded one; and that many of you, stimulated by my example, may dare to cast an unprejudiced glance on your inner man, and then, with a cry of horror and woe over the position you occupy, throw yourselves into the spiritual conflict, in order to be men once more. To this I summon you, as men, as independent men; and this is the feeling which I desire to awaken in your breasts, for the sake of our holy religion, for the sake of your own selves, and of our common father-land. You should become men, filled with a sense of your dignity as

such, as well as with that of your great vocation, and glowing with a holy zeal to elevate the nations of the earth, both spiritually and morally. You should be men, full of love for your calling, and burning to make your fellow-creatures happy ; men imbued with a holy fire, to procure equality of rights for all your fellow-men, without distinction, inflamed with the desire that the reign of righteousness and brotherly love might arise for all the children of men ; full of zeal to evince your sentiments by deeds, and to convert the truth, 'that all men are brethren,' from a mere assertion into a sacred reality. Such men ought you to be, for your calling demands it : but such you are not now, for you are the slaves of the pope ; yes, slaves, neither elevated by a sense of your dignity as men, nor of the greatness of your commission, though you call yourselves 'the chosen,' 'the favoured,' 'the consecrated servants of the Lord.' You do not glow for the honour, the moral freedom, the true well-being of your fellow-citizens. You even oppress the middle and lower classes, though they be those of your parents, and your brothers and sisters, with the sweat of whose faces you are nourished, and yourselves aid in condemning and keeping them down, when they seek to free themselves from the spiritual thralldom of Rome. You gormandize, while they hunger ; you live in riot, while they are in penury. Is this false ? Look, there, at a bishop, with his forty-thousand dollars of yearly revenue, and hard by a weaver, who scarcely earns five silver groschen per week, for the support of his family. You are not filled with sacred zeal to promulgate righteousness, truth, and light, although you hypocritically proclaim from pulpit and altar, 'We alone possess truth, peace, humanity, education, and moral freedom ; we alone are the trustworthy friends and guides of the people. To us must they be confided, if they are to attain happiness after they have left this scene of earthly misery.' Many of you, partly consciously, and partly unconsciously, strive to spread superstition, darkness, and spiritual abjectness among the people. You will exclaim, 'Proof, proof !' and you shall have proof, a

hundred, aye, a thousand fold, in the fruits of your preaching and practice. Look at your consecrated priesthood; what corruption! Look at the people; what wretchedness! 'A good tree cannot bring forth bad fruit;' the corruption of the priesthood is the natural fruit of your spirit-killing subjection to your superiors; the people's wretchedness is the fruit of your oppressions. The pressure under which you yourselves groan, is fearful, is unspeakable; for you are robbed of the freedom of your reason, of your will, and of your heart. But, because you are yourselves slaves, you desire to see your fellow-citizens such; your minds are enchained by tyrannical edicts and bulls; the free flight of your thoughts is hemmed by curses. Your reason is the vile servant of your fears and your selfishness. The so-called church, but, more properly, the ambition of Rome, has enclosed your faith within such narrow limits, that every new idea naturally suggests the trembling question, 'Is it orthodox?' for these barriers of faith are guarded round by devils, who endanger your salvation so soon as your mind ventures to overstep the prescribed limits. Can you deny it? Does not the fear of Satan and hell play a much more important part with you than love to God and your fellow-men? And what doctrines are you prohibited to believe and to teach? You are further robbed of the freedom of your will. You must render blind obedience to your superiors; for the command of passive, unquestioning submission, is the first and great commandment of the Romish church. Without it all your virtues are worthless; and were you in all else faultless, this would make you criminals. The church of Rome, that kind mother, has deprived you of the common rights of humanity; so that, as you have seen in my case, you can no longer claim what worldly tribunals do not deny to the greatest delinquent—the right of a fair trial. What, then, is this church, before whose high pretensions you tremble? Know you, then, that you, in fact, tremble before yourselves? for you are no less essential portions of the church, than your brethren in office, who officiate at the cathedral, or sit on the bishop's

throne; nay, no less than that Italian bishop, whom you call pope. Have you forgotten that these, your official brethren, whom you seem disposed to worship as gods, neither were, nor wished to be regarded in the first ages of Christianity, as anything above what you are? Have you forgotten that the bishops and priests were, in those days, chosen by the church, that is, by the people who sat in council, too, along with them? Even amid all the darkness of the middle ages, the inferior clergy still possessed synods, and could insure attention to their will, when they acted in unity. What have you in the nineteenth century? Meetings of the arch-presbytery, where each fears to utter a free sentiment in the presence of right reverend brethren. You are mere machines; and, in regard of your superiors, wholly divested of will. Demand, then, the restitution of the indefeasible rights of humanity.

“Again, you have been robbed of the freedom of the heart. In you, it is deadened or corrupted; and how? Shall I hesitate to speak out boldly, lest I should offer a vantage-ground to the enemy, and put a weapon into the hands of common minds against myself? But, oh! the interests in question are too great, too important, too sacred, involving, as they do, the holiest laws and feelings of nature; involving, likewise, the happiness and well-being of millions, the virtue, the honour, and the liberty of nations, that I should not gladly expose myself to any suspicion, to any attack, in their defence; I say, then, in plain words, love, marriage, family ties, are torn from you by the law of celibacy; and thus are your hearts deadened or corrupted. I say, that this law of celibacy, originating not in the gospel, but in papal ambition, and introduced with blood and murder, corrupts your hearts. This command robs you of the hope of possessing an honourable wife, by whose love you would, yourselves, not only be made happier, but ennobled. It robs you of those joys, those hopes of love, which children can bestow; it impoverishes your feelings, it lays waste your bosoms. But, yet more, this command demoralizes the impulses of nature; turns you over to

intercourse with those disgraces to the female sex, by whom so many are sunk in the slough of dissoluteness, and become to their flocks the objects of disgust or of mockery. This command robs you of the insignia of manly openness, and stamps you hypocrites. When, then, liberty of thought, of will, and of affection, have been taken from you, what remains to you worth living for? Can a richly-covered board indemnify you for the loss of the best blessings of life? Indemnify you! when the cry of want and misery, from thousands of your fellow-creatures, breaks in upon your joyous revels? Or can the groans of others' suffering add zest to your selfish banquet? You call yourselves the fathers and teachers of the people, then show yourselves really such, by helping to free them from bodily and spiritual wretchedness. To you, above all others, belongs this sacred duty; but do you ask how it is to be performed? Not by throwing a few pence to the poor, with the view of lofty superiority; which, besides that it often incenses as much as it lowers the receiver, is but as a drop of water cast upon a fiery glow. No, enter the lists against the tyrannical power of the Roman hierarchy; put an end to superstition, that poison of all free industry and virtue; break down the degrading barriers within which religion and conscience have been confined; and, in fighting boldly for the temporal and spiritual wants of your flocks, you will promote your own, as well as their interest. Rise, rise, I beseech you, from your state of abject submission. Burst the chains of your cowardice and your shame. Tear asunder the web of hypocrisy which Rome has wound around you, and you will become true priests, and true, because German teachers; and though now you are nothing, you will then become everything, for you will be men. Open your minds, at last, to the conviction that the priest exists for the people, and not the people for the priest; and that Christ established his religion, and gave the new commandment of brotherly love, in order that mankind should become good and happy in this life; and that it is not his will that they should, as the Roman hierarchy

teaches, pine in body and soul on earth, in order to attain felicity beyond the grave. Dare to hold, and to act up to those sentiments, for it is your duty. Cast off the silly priestly arrogance, with which Rome so well knows how to inoculate her sons ; and neither live nor die for Rome's bishop and her imperious prelates, but with and for your fellow-citizens. Seek to obtain an honourable station ; seek the esteem and love of your fellow-men, by activity, decision, and virtue, rather than by watching or begging for some lazy and detested benefice ; and learn, at length, to blush for the lacqueyism which humbly accepts a kick from the right reverend superior, rather than an admonition from an honest, unprejudiced man. Venture to combat for your nation's independence and moral freedom ; your fellow-citizens will support you gladly. Employ the pulpit, the confessional, the chair of the lecturer, which you have so long abused, to promote the darkness and degradation of your nation, for its elevation and freedom. Then, and thus, will you become independent with, and through, its independence. Let your first aim be to promote the freedom of the elementary schools ; and that the congregations may have the power of choosing their pastors. Do you keep pace with the spirit of the people and of the age. Yes, go hand in hand with your nation, and you will be invincible ; you will do marvels. Do I dream, in speaking thus ? Look for yourselves, in common life. Look at the result of the temperance societies, in the promotion of which you have, indeed, so far pursued the advancement of your flocks ; though many of you have adopted means to accomplish it, more injurious to their moral character than the most sottish drunkenness could have proved. Do you fear the chapter, the bishops, or the pope ? Not one of them can do aught without you ; for, through you alone is their power effective ; and on your pusillanimity, your ignorance, their present despotism is built. Demand assemblies of the church, and hold them, as was formerly the case, in conjunction with your congregations. Demand that your spiritual superiors should judge according to law and

justice, and not at their own arbitrary discretion; and consent no longer to be their abject, their passive slaves. Be not deceived by any apparent increase of hierarchal power; it will, it must, fall; for, it is a confession of retrogradation, and Divine Providence hath declared perfection to be the world's goal, 'Be ye perfect, as my father in heaven is perfect!' Think not that the hierarchy is increasing in influence, because in some German states numerous converts are made to the Romish communion. The world must, and shall learn, that their conversions are chiefly the result of Jesuit intrigues and Jesuit gold—gold, which those spiritual and consecrated freebooters in Rome's service draw out of the pockets of the deluded populace, by their rosary and their prayer societies, or obtain from the wealthy by the more wholesale robbery of legacy-hunting. But when the people shall become aware of this, and perceive how religion, so sacred in its eyes, is misused by the Romish hierarchy, it will arise in its wrath, and relentlessly cast off Rome and its hypocritical satellites.

"You will, perhaps, object; a large proportion of our people cling now, more than ever, to all Roman ceremonies; trusting in works of sanctity; hastening to make pilgrimages and purchase absolution-tokens, in all which, not merely the ignorant millions, but the educated, take share; refined matrons and maidens join the processions, and the younger clergy are distinguished for fanaticism.

"Does not all this argue for the growth and the triumph of the Romish confession?" It is but too true, that such signs of the times do appear; signs which would better befit the sixteenth than the nineteenth century; but they are the cursed fruits of your own cowardice; the result of your deficiency in moral courage to oppose the Romanists. You have not dared to confront those Romish wolves in German sheep's clothing; have not ventured to give honour to God and the truth; have not dared to sacrifice your benefices to your own convictions, or the benefit of your congregations and your nation; and hence it comes that Rome's satellites could fear-

lessly domineer in Catholic Germany, could speak big, shamelessly revile and intrigue, spreading abroad superstition and darkness, tyrannizing over their flocks; and were able, free and unhindered, to mislead the credulous multitude and stir up the wildest fanaticism in the breasts of the younger clergy; they could proclaim the grossest abuses as essential to Christianity, and give out the most senseless inventions for gospel truth; for seldom, indeed, did any lift his voice to oppose their will; still seldomer had he the courage to persevere, when they commanded silence. Hence, too, the haughty port of these Romanists, and the bold arrogance with which they presume to designate those who do not pay homage to their views (although forming, in the middle of Germany, the majority of the inhabitants), 'street rabble' (*gassen-pöbel*). But woe for them; the day has broken, the mask of hypocrisy will soon be torn from their visage. The abused confidence of the people and the younger clergy will cause the flames of a just indignation to burst forth; the light of truth will shine brighter and brighter; the fabric of lies will fall, and the core-decayed joints and beams of the hierarchal building crumble into dust; the spirit of truth, of righteousness, and of brotherly love, can never be crushed; for Christ has promised, not to Romish dominance, but to his own church, 'The Spirit remains with you even to the end, and the Spirit will make you free.'* But this Spirit you must seek, this Spirit you must follow; and then you need fear nothing, your conquest is secured. But you will not find this Spirit on the silken pillows of your indolence; it will not meet you as you luxuriate on downy couches; the Spirit reveals itself, as formerly, so now, in, and though, humanity. Rise, with seriousness and zeal, to promote the advancement and moral freedom of humankind; lend a willing ear to the cry of distress; receive the wishes of your fellow-citizens into your hearts; and you will find the Spirit, he will reveal himself to you; you will hear him in the

* Probably in allusion to Matt. xxviii. 20; and 2 Cor. iii. 17.

voice, in the call of your nation.* And what is this call? Its words are, 'Separate yourselves from the degrading, unchristian despotism of the bishop of Rome; and, in unison with your lay fellow-citizens, confess the Christian Catholic religion, in its pure and simple sublimity, free from Rome's curses, compulsions, and hypocrisy, and form a German Catholic (that is universal) church, in which you shall no longer be Romish, but German priests and teachers of the people.' This is the voice of your countrymen, the call of your fellow-subjects; will you follow it? Will you commence the work without the fear of man? Oh, I implore, I abjure you to do so. Enter on it without delay; now, while there is yet time. I supplicate; nor do I blush to be a supplicant, in so great, so glorious a cause. For I supplicate it in the name of religion, in the name of the independence and peace of Germany; and I implore it for your own dignity, honour, virtue, and happiness, as men. Many of you may reply, 'But then we must sever ourselves from the pope, and that is against gospel doctrines; for Christ says to Peter, 'Thou art the rock on which I will build my church, and Peter was bishop of Rome; and the pope is his successor.' What, my brethren do you take up the words of the exalted Founder of our religion according to the sense of the dead letter? Know ye not, that Christ founded his church on the faith and love of Peter, and his other disciples and followers, but not on the person of Peter? Know ye not that Rome never has shrunk from any deception; that her prelates and servants, as history well teaches us, avail themselves of every means, however unhallowed, to further her interests? Know ye not, that power and riches have ever been the chief objects of desire with the Roman college? For that reason, no Catholic is allowed freedom of

* It is impossible to read this perversion of Scripture, mingled, as it is, with such high and benevolent aspirations, without a sigh, and the earnest wish, that the Spirit which Christ promised to his people, and by which alone they can be made free indeed, may yet be accorded to the fearless, and, we must believe, honest, though as yet spiritually blind, Rongé!

speech or thought in religious matters, but must, with the obedience which belongs to the brute creation, receive and obey the commands of his priest. Oh, you know this well ; and are conscious that you, even you, act contrary to the religion of Christ, when you aid in degrading your fellow-citizens by imposing papal fetters on them. But you have not courage to emancipate yourselves by risking the loss of daily bread, and you dread suffering and labour ; but such fears are unworthy of the disciples of truth and of Christ. Such ought to fear nothing, but the degradation of themselves and their fellow-men, which is inseparable from the papal yoke ; and therefore it must be their sacred duty to abjure the Roman hierarchy, and become true priests to their nation. Or, do you own your inability to promote the welfare and salvation of your fellow-citizens ? Do you feel the need of an Italian bishop, of a foreign power ? You are more capable of promoting their weal than any distant Italian bishop. Or do you dread that the abjuration of Rome will lead to discontent ? Fear it not ; we are men, and will act as men. Let us act with manly courage and consideration ; unite with our fellow-citizens, and, assembled with one accord in free interchange of counsel and opinion, let that which is resolved on as necessary, be carried into effect. Those undertakings cannot excite discontent, in which every shadow of compulsion is unknown. Discontent is, indeed, the natural result of arbitrary power and Romish rule, which knows no law but its own interest, its own supremacy. The Romish hierarchy drives Germany's daughters from the altar, if they have bestowed their hearts on men of a differing confession. It profanes the bridal, virgin modesty of our sisters, by wanton claims, which they foist upon religion. It presumes to refuse the sacrament to German mothers, if their children are not brought up in the Roman Catholic faith. It foams with rage at the idea of every reconciliation between Catholics and Protestants. It is the resolute opposer of peace, however much the people may long for it.

“The Roman college has laid upon us an unchristian yoke ;

introduced abuses into our religion, which foster superstition and vice, and deprives us of the doctrine of the gospel. To remove these abuses must be our first care. We must banish the Latin tongue from our churches, which is incomprehensible to our people, and is the memorial of our spiritual slavery; of that flagitious coercion which sins against the clearest awards of the gospel; for, Paul says, 1 Cor. xiv. 19, 'I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.' And, in the 23rd verse, he declares expressly, and most justly, the use of a foreign, uncomprehended language, to be the act of the insane.

"We must further get rid of auricular confession—that institution of mental torture; that degrading inquisitorial tribunal, which stamps men hypocrites or blinded slaves of the priesthood; which holds back so many Catholics from the participation of the sacred supper; and which, devoid of all scriptural foundation, was first introduced by an ambitious pope, twelve hundred years after the Christian era.

"We must further abrogate all those pernicious Roman contrivances for squeezing money out of the people, which undermine true piety, and degrade the priesthood into mere tax-gatherers for the Roman treasury. Nothing must be left standing, but the pure, true Christian Catholic religion; and its great commandment, 'to love one another,' must be evidenced, not by words only, but by our conduct towards all our brethren of the human family, of whatever confession or religion they may be. This is, in short, my friends, what I feel myself called upon to address to you, as professing disciples of the truth, and authorized teachers of religion. It is an expostulation to which, love for my fellow-citizens, and anxiety for their salvation, well-being and honour, pressed from me; an expostulation which, love to you yourselves, who most severely pine under the Roman yoke, impelled me to utter. It remains with you to decide whether you will follow the urgent calls of religion, of your fellow-citizens, and of your

own better convictions. Woe, woe be to such of you as, refusing to listen to this call, prefer remaining in hypocrisy and delusion. The first indignation of your people, now awakened to consciousness, will pronounce your sentence in a voice of thunder, and history will engrave the judgment in its pages with indelible characters. Yet the work will be completed without your aid. But to you who follow this call, you who, armed with moral courage, determine to shrink from no sacrifice, no labour, in the performance of your duty; all happiness and blessing be upon you! yes, happiness and blessing to all such! The approbation of their own bosoms will be their rich reward; the love of the nation and the ineffable tribute of history will carry down their names to latest posterity."

This powerful appeal spread, despite the utmost efforts of the papal party, throughout Germany, and (having been translated into Polish) even made its way into Poland and the adjoining countries; so that three editions, of ten thousand each, were speedily bought up.

His next publication bore the title, "My Justification," which, with the various documents bearing on the circumstances which led to, and followed, his withdrawal from the Romish communion, will be read with interest. Although the law of censorship prohibits the publication of libels against the church of Rome, by any members of her own communion, yet the censor, thinking the pamphlet of an excommunicated priest could not come within that category, permitted the printing of the Justification; and as all works printed with censorial sanction can be immediately distributed, the application afterwards made for its suppression, by the district censorship, came too late to detain more than fifty copies, which chanced still to be in the printing-office; all the rest, of an edition of ten thousand, had been already dispatched to every part of Germany, and, though the Romish clergy prohibited its perusal, the power of curiosity was too strong for even priestly influence, and the dangerous truths were read with avidity.

CHAPTER IV.

 REFORMATION OF THE NINETEENTH CENTURY
 (CONTINUED).

Rongé's Justification—His humble Birth and Occupation—Choice of the Clerical Profession—Disgust at the Romish Clergy—Departure from the Alumnat—Appointment to a Chaplaincy at Grottkau—Excommunication from the Romish Church—Strictures on Rongé's Opinions.

“ I WAS born on the 16th of October, 1813, in Bischofswalde, a village in the circle of Neisse, in the close vicinity of the Sudetic mountain chain. I was the third born child of my parents, who had ten children besides myself (of whom, however, two died early), and as our whole support depended on the produce of a small hereditary farm, possessed by my father, we were early accustomed to industry; and whilst my eldest brother assisted in the field-work, I, being the second surviving child, was entrusted with the charge of our small flock of sheep. This was my chief occupation during spring, summer and autumn, from my sixth to my twelfth year: in winter, other country employment was found for me. My father was of a grave and fearless nature, with a sound judgment, and wholly devoid of superstition. He died in March, 1842. Our mother, who devoted herself unceasingly to the care of her family, was taken from us in October, 1831. My education commenced in the village school of my native place,

where the instruction was, indeed, very limited; as the only branches taught, even to the upper classes, were reading, writing, arithmetic, the catechism, and the Bible history. It was only in the last year of my being at school, that geography and the history of Silesia were added to my studies. During the many solitary hours of my shepherd's life I committed to memory the catechism, and the tasks of Bible history, given me by my teacher, and many serious thoughts pressed upon my mind concerning religion generally, a life beyond the grave, time and eternity; and these thoughts often filled me with melancholy. The persuasions of one of my teachers induced my father to send me to the gymnasium of Neisse (a decision to which his numerous family would most likely have prevented him forming for himself), and accordingly I entered it in 1827, and left it in 1836. Foreign languages had little interest for me. Horace and the other Roman authors were, therefore, no favourites; but I had the greatest passion for German literature and history, and Rotteck enchanted me. It was with delight that, in 1836, I entered the university of Breslaw. I felt and knew that I was free, and I would have blushed to think myself capable of abusing that freedom by listlessness and sloth. In common with a number of noble-minded youths, my earnest desire was to cultivate my mind and strengthen my body*. I fixed on theology as my profession, because, feeling a great desire for imparting instruction, the clerical state seemed to me to offer the best opportunities for gratifying that predilection. It is true, I dreaded its formal restraints; yet I then little knew the compulsory and hypocritical system of the Roman hierarchy, with which I was afterwards but too well acquainted; and, although many of my friends tried to divert me from my purpose, I deemed myself possessed of sufficient strength of mind to meet the difficulties, and even to labour with success, in the sacred calling. My father contributed so liberally to my support, that

* Certainly somewhat otherwise than is prescribed by the Romanists.

a very small additional stipend enabled me to defray all the university expenses; and he, at the same time, left me at full liberty to decide on my profession. But I was too well aware of the effort my father was thus called upon to make, burdened, as he was, with the care of providing for eight other children, not to desire to free him from my charge as soon as possible. This was, and I am not ashamed to own it, an additional motive with me for devoting myself to the priestly office; and how many are there now in it, who have formed the same decision from a similar desire? During my university course I accomplished my term of military duty, by serving, from 1837 to 1838, in the corps of sharp-shooters, commanded by Major von Firks, then stationed at Breslaw. In December, 1839, I entered the alumnat, or priestly seminary; and thus commenced for me a period of the bitterest sorrows and severest conflicts I have yet been called to endure. The confidence I had till then cherished in the ministers of religion, was banished from my breast, by what I now saw of their mode of life, when brought into closer proximity with them; and it filled me with horror and disgust to perceive how religion was perverted by them into an engine for the degradation and enslavement of the people; and how I, myself, was entangled in the fearful web of hypocrisy, with which Rome surrounds her votaries from the cradle to the grave; while the most holy ordinances were desecrated into means of delusion and oppression. I felt the fetters, of which I had hitherto been ignorant, pressing with burning agony upon every limb; and well could I perceive how many of my companions writhed under sufferings, to the cause of which they did not dare allude. The policy of the Roman hierarchy contrives to enchain every Catholic with bonds, from which there is no escaping; and, more wonderful still than the striking of water by Moses from the flinty rock, they know how to extract money from the most sordid penury. But their chief aim and greatest skill are bent upon the education of their ministering servants, the inferior clergy; and them, therefore, they strive

to shackle inextricably, by both internal and external bonds. The chief armory for such degrading manacles is the alumnat. There the youth, who seeks to become a teacher of mankind, is deeply and painfully enstamped with the seal of bondage. There he is initiated into the mysteries of sanctimonious indolence. There his mind, enslaved by fear and the ecclesiastical statutes, is trained to passive obedience, and his inmost soul inoculated with hypocrisy and cold selfishness, until all of human dignity is expelled, and he becomes the unresisting instrument of a foreign will. The torture involved in this process is horrible. Nature rises instinctively against it, and rebels against the demanded sacrifice of the Creator's fairest bestowments. But, by and by, the slave grows calm, and even calmer in proportion to the depth of the grave in which his moral freedom and his manly dignity lie buried. Seldom does even an isolated cry of despair burst from the recesses of his lacerated heart; or, if so, it is soon drowned in the sonorous prayer of the hypocrites. Every nerve quivers within me, when I recal to mind the insults and ignominious treatment to which we were subjected; and I could wish that my pen were a flaming torch, to illumine the dark, deep profound, in which, while sacred hymns resounded, human hearts were deadened, human minds sunk to apathy. Yet I need but to detail simply what I saw and felt, in order to ensure from those of my fellow-countrymen—who are, as yet, happily unacquainted with the fearful system of Romish stratagem—feelings of tender sympathy and virtuous indignation. On entering the seminary, in December, 1839, I was struck with the expression of the countenances of the greater portion of my companions; on almost all of which, consternation, timidity, dismay, profound sorrow, or a sort of desperate resignation, was plainly to be traced. Six of us, who had been previously acquaintances, and even friends, were consigned to one cell on the first evening of our arrival; and so great was our astonishment at arrangements so different from what we had expected, that each sought to forget his speechless grief in sleep, without

having the courage to utter a word to one another." Then follows a paragraph, quoted at page 63; after which, Rongé thus proceeds: "The youth of four-and-twenty had severed himself from the world, and snapped asunder the dearest ties which bind man to man. That ardent enthusiasm, which bounds forward to grasp a bright futurity, was quenched; and the chilling poison of egotism, gnawing envy, and jealous mistrust, replaced it in the warm veins of youth. We all felt as if surrounded by an ever-enduring and impenetrable shroud, and as if doleful spirits flitted around us in the darksome night, pouring their funeral dirges on our ear. The despotism of Rome's hierarchy glared continually before me, like some hideous monster which first digs graves in which to bury living youths—graves which engulf the freedom and the happiness of nations; then, like the vampire, gluts itself with their blood. The youth, who desires to become a teacher of his kind, finds his manly candour annihilated; for he must pay blind submission, and yield to the most abject degradation, since the initiatory command imposed upon him is, unconditional obedience. He becomes aware that the arrangements and institutions of the hierarchy are calculated, not for the improvement and elevation, but for the debasement of his nation; and that he, as the slave of a foreign power, is expected to aid in the work of oppression; while, in addition to all, he must himself bear the infamy attached to every species of bondage, and share the contempt under which the whole ecclesiastical body lies, from the immorality of many who are doomed to compulsory celibacy. Can glittering gold, wrung from the hand of penury or pious fanaticism; can the pleasures of the table, or the wine cup, compensate his loss? Yes, they might, if he prefer being a glutton to being a man. But what can support his mind under such a state of things? Nothing, but the hope of one day aiding his country to break her chains. This was the thought which sustained me, and bore me up, amid the pressure of an otherwise intolerable bondage. Yet the question constantly recurred, "Can my energy support the

oppressive weight? Will my moral power be able to resist the galling yoke? What, if I were to sink beneath the weight? What if, from constant contact with hypocrisy, I should myself become a hypocrite, and a just object of scorn to others? Doubts and terrors, such as these, forced themselves upon myself, even from the first, and filled me with unspeakable sorrow, while after experience only served to confirm their justness. Our time was craftily split into fragments, between attending on ceremonies, and the repetition of Latin lip-prayers, for five or six hours daily (including the breviary prayers), five hours of prayers, and of such prayers, for youths of twenty-four years of age, who ought to become the salt of the earth! Rome makes men slaves under the guise of piety. I did everything in my power to escape from the annihilating conviction with which my conscience constantly reproached me, of having done nothing. But three hours a day were all I could command, after the breviary prayers were got through, for private study; and this mental labour had to be performed in the presence of twenty other young men, who, having passed their official examination, were considered as being finished. I was often ready to despair, dreading that my moral energy would give way, and I become a prey to hypocrisy and indolence. My situation was, indeed, a fearful one; and, with feverish excitement, I have watched through many a sleepless night, praying, in agony of spirit, "If it be possible, let this bitter cup pass from me." But I was forced to drink it. Yet a gleam of happier omen sometimes burst in upon my gloom; and even in my dreams, I have felt a presentiment that a day of deliverance might come. Deeply wounded in mind and spirit, I left the seminary in 1840.

"The gates of the alumnat, which had been opened but twice a week, to admit of our intercourse with our fellow-men, were now thrown wide open; and I passed over that prohibited threshold, within which every feeling of independence had been so long buried, and exchanged the martyr-institution for soul and body, for the free air of a fair and joyous world. I

drank it in with deep and greedy draughts, gazing with delight on the blue sky, and the bright beaming sun. Yet neither sky nor sun appeared to me as once they were; even the earth itself seemed to have grown small and contracted, for my soul and spirit were no longer free. I moved under a conscious feeling of bondage; but I hastened to my home. There, thought I, this burden will leave my bosom; there, where I dreamed the happy dreams of youth; there, in my native mountain home, the warm, kind glances of my brothers and sisters will impart new warmth to this poor heart, chilled by the hypocritical, sanctimonious glances of Rome's lordly satellites. And the kind, affectionate reception with which my brothers and sisters hailed my return, did indeed revive me; and the joy of finding myself once more among them, chased away, for the moment, the painful consciousness of bondage; but only to return with redoubled force. Abject demonstrations of reverence paid to my clerical character, awakened me from my short dream of forgetfulness. An old man, whom I had known and loved from childhood, came up to me. I held out my hand to him, and he was about to kiss it. The grey head of age was bent over the hand of youth. 'Is it not enough,' cried I, mentally, 'that I must be myself a bondsman? must I also become an instrument to promote the degradation of my fellows? Rome, Rome, thou minglest poison in thy oil of consecration, and human dignity withers beneath its blighting effect.' I was regarded by all with fear and reverence, as if I had suddenly become a higher, a superhuman being, but how? by the papal bull? Ah, no! not a higher, but a more degraded being; a mere bond-slave, who, under the mask of sanctity, was destined to deceive his fellow-men. Thus passed the first period of my home-stay in a kind of dull stupefaction, while, decked out like a victim, I was inducted into the ceremonial service of the Romish church. Consideration for my father, and the prospects of my brothers and sisters, conjoined with the prejudices of the Catholic world, which is taught to believe, and

generally does believe, in the eternal obligation of ecclesiastical vows, paralysed my mind and feelings. Yet even, while my fetters were being rivetted, a pale, faint ray of light flitted occasionally across the gloom of what appeared my hopeless prison-night; a presentiment which, feeble as it was, still served to support my spirit, that the chains under which I groaned, would yet be broken; but when, and how? I was now to commence my pastoral career, and both the pulpit and the school attracted me strongly; for, in them, I considered I possessed a sphere of action in which I might labour to good purpose; and thus I hoped for better times to come. Such were my feelings as I entered on my charge at Grottkau, to which I was appointed chaplain, in March, 1841.

“Firmly resolved to become a teacher of the people, not in the hierarchal, but in the true sense of the word, and determined to proclaim the truth in all sincerity, and without respect of persons, did I enter upon my office at Grottkau. But, wholly unacquainted with my new sphere of labour, some considerable time elapsed before I could form for myself a system of practical utility. I found, however, in the school, the fittest field in which to exercise my capabilities; for, independently of my being naturally fond of children, I felt myself nowhere so happy as in this holy nursery-garden of the Lord, in which I could watch the unfolding of youthful minds, mark every beaming thought as it glanced from unsophisticated bosoms, and could inhale the delicious fragrance of childhood’s pure and balmy intercourse. In the school, too, I was, generally speaking, free from the *espionage* with which I was environed in the pulpit, and which wounded my feelings, and paralysed my speech; free, too, from the depression which universally came over me in the confessional, where I seemed to myself to be set up as an idol, or as a supernatural judge of the thoughts and consciences of my fellow-men. To the school, then, I fled with joy, as to a temple of innocence, when hierarchal domination pressed all too heavily on my spirit, and never failed to draw new strength

from intercourse with my young associates, though little indeed did the children dream of the infinite service they rendered me. But in all (whether school, confessional, or pulpit), did I strain every nerve to oppose superstition, will-worship, and all the other devices of hierarchal domination and hypocrisy, although the effect produced could be but weak, owing to the strong barriers which Romanism rears up against every species of mental advancement. Within these gloomy inclosures, bent down under such heavy restraint, and shackled in mind as well as body, it was a no less heartless than hopeless labour, to sow and to plant, what was likely, sooner or later, to perish in the stifling atmosphere of superstition. The yoke, indeed, became, from week to week, more intolerable, in proportion as my eyes became opened to the fearful effects produced by Popish despotism on the common people, and to the depravity and moral degradation of many of my clerical brethren, and I felt a daily increasing dread of being myself drawn into the abyss. I recognised it, therefore, as my bounden duty, to declare openly against the abuses and soul-destroying dogmas of the Roman church, and resolved to risk a bodily, rather than a spiritual death."

Rongé next proceeds to justify his defection from Rome, by detailing the motives which impelled him to it: they are four in number, each enforced by a great variety of illustration; but, as many of these have either been already, or will hereafter be adduced in the disclosures of himself and his fellow German Catholics, the motives alone require notice here:—

"My first motive," says he, "for standing forth against the Romish hierarchy is, the consciousness that it crushes my dignity as a man, and reduces me to a disgraceful vassalage.

"Secondly. I oppose papal tyranny, because I am thereby restrained in the free exercise of my duty, as a teacher of the people.

"Thirdly. I oppose the tyrannical power of the Roman hierarchy, because I am fully convinced that what they call the

Catholic religion is not its true doctrine, nor one calculated to promote the happiness of the people ; that the Roman hierarchy neither teaches nor acts in accordance with the fundamental doctrines of the religion founded by Christ ; but that it has introduced abuses, and framed statutes, calculated to undermine the spiritual and physical well-being of nations, and serving only to augment the wealth of a privileged priestly caste, of whom the Roman bishop is chief and leader.

“ Lastly. I stand forth against the tyrannical power of the Roman hierarchy, because its statutes directly aim at producing disunion and oppression in my native land.”

To the “ Justification ” are appended a great variety of documents, bearing on his secession and expulsion from the Roman Catholic church, the official examination, episcopal audience, and final excommunication, to which he was subjected, as well as the more private expostulations in which not only clerical friends, but his own immediate family, took part ; the last of which, as being conducted with much personal affection, as well as Catholic zeal, he describes as having most painfully affected him. But he remained firm against all persuasions, and, true to his convictions, animated by the same feelings, and ready, as well as willing, to bear whatever they might bring upon him. The concluding paragraph of the “ Justification ” runs thus :—“ I have now presented my countrymen with a sketch of my life hitherto, and I call upon them to judge between me and my hierarchal opponents and calumniators. I have laid before them documentary evidence, in proof that I was without either summons, hearing, or defence (although to all these the commonest malefactor in civilised countries may pretend), deprived of my office, and adjudged to a disgraceful punishment, solely for having written the article entitled, ‘ Rome and the Breslaw Chapter.’ I have further adduced documents to prove that, on account of my letter to Bishop Arnoldi, respecting the unseamed coat of Treves, I was, in conformity with the statutes of the Roman canon law, excommunicated by the right reverend chapter, as if I had been a gross criminal.

But, conscious of having spoken and acted in accordance with my calling, with the gospel, and with my duty as a German teacher, and having been, contrary to every law of equity, deposed from my office, and shut out from the communion of the church, by the arbitrary sentence of the Romish hierarchy or of its hirelings, I now appear before my countrymen, as a complainant against both, demanding that the Breslaw vicar's court may be called upon to remove my suspension and excommunication. Nor do I demand justice in my own name only, but in the name of the whole body of the inferior clergy, who have no legal defence against their ecclesiastical superiors; and, in the name of the congregations themselves, who are helplessly subjugated by the priesthood. Finally, I make my appeal in behalf of all Christendom, accusing the Roman hierarchy, which falsely calls itself the Catholic, or universal church, of not only failing to fulfil, but of directly contravening the office to which the gospel calls it, the office of reconciliation, and of perfecting the human race.

“The Roman hierarchy has converted the gospel doctrine into a system of compulsion, hypocrisy, and usury; it has debased religion into the hired paramour of the most revolting Jesuitism; and, instead of furthering the reconcilment and perfection of mankind, keeps alive hatred among nations, enkindles civil war (as may be seen even now in Switzerland and elsewhere), and degrades man by encouraging hypocrisy and vice.

“It is the Roman hierarchy which has originated the yawning cleft we now see to exist between the high and the low, the educated and the uneducated, the rich and the poor, in the various European nations; and which contrives to widen it day by day, through the dreaded and oppressive Jesuitical priestcraft; nor can the hastening ruin be warded off by anything short of an energetic and united effort, on the part of nations themselves: but Germans are, above all other people, called to make a stand; and, by calling together a free national council (composed of true priests and laymen, freely chosen by the congregations, or their representatives), secure the utter annihilation of all

Jesuitism and priestcraft; and, by purifying religion, restore the church to its true office—that office which the necessities of our people, and the spirit of modern times, require, viz., the reconciliation of the high with the low, the educated with the ignorant, the richer with the poorer classes of mankind; and, by the ennobling and perfecting of the human race, to conciliate all the nations of the earth, by promoting universal love and freedom. And, if we reconcile ourselves with our fellow-men, we reconcile ourselves with God likewise; for John says, ‘If a man say, I love God, and hateth his brother, he is a liar.’

“Arise, then, ye men of Germany, France, Great Britain, Italy, and Spain! Arise, ye men of Europe and America! Let us join hand in hand to accomplish the work of peace and freedom: the hour is come. Let us break the yoke laid on our faith and conscience. Let us burst the bonds of a hypocritical hierarchy. Let us annihilate Jesuitism, that fearful mockery of all divine and human laws, and introduce the reign of truth, light, justice, virtue, liberty, and love. Introduce, in short, the TRUE reign of Christ upon earth.

Dated, “December, 1844.

(Signed) “JOHANNES RONGÉ.”

It is almost unnecessary to call the reader's attention to the absence of everything approaching Christian doctrine, in Rongé's “heads of objections.” They are just, patriotic, and manly; but might quite as well have been propounded by an enlightened Jew, or Mohammedan, as by a professing Christian. Christ's word is never quoted; his authority never appealed to, from beginning to end: and such is, alas, the character of Rongé's addresses throughout, while the conclusion of his appeal is peculiarly marred by glaring misapplication and misrepresentation of Scripture truth.

He may be, and we doubt not is, employed by the great Husbandman of the church, to break up the fallow ground; but, unless the gospel seed be sown by some other labourer,

there seems reason to fear that weeds, as noxious as those disturbed by this excavator, will soon take possession of the soil, and self-confidence and self-righteousness being super-added, the last state of these men may be worse than the first. Shall we then deplore their secession from the church of Rome? Far from it. Hypocrisy can never be other than a cankerous, ever-spreading, mass-polluting evil. The infidelity of those who have left the Roman Catholic, or of those who ought to leave the Lutheran communion, was preceded by a forsaking of the doctrines held by each, and, under such circumstances, to observe the letter, while contemning the spirit, is a daring mockery of God and man. Rongé's ambition has been, and is, to effect the emancipation of his countrymen from Roman thralldom; for this he has striven and dared both opprobrium and danger: and verily he hath had, and is having, his reward, for he is elevated by many thousands to the rank of a demi-god, and thousands upon thousands have heard his warning voice, and thrown off the shackles of ages; but his personal religion is Deism. Jesus Christ is, with him, a great and glorious philanthropist, a preacher of peace on earth and good-will to the children of men; an apostle of the law of love, of humanity, and of pure morality; and, to the honour of Rongé be it spoken, not even the breath of calumny has dared to cast a stain on the immaculate purity of his own conduct; and although his first published sentiments were more noted for a want of, than an anti-christian spirit, yet, alas, many of his later ministrations and publications identify him fully with the rationalists of the Protestant church, who seem resolved to emulate, if not outdo him in ultra-liberalism; extending their expressions of brotherhood and unity, not to all mankind, whatever be their religious views, but to the religious views of all mankind. Never was there a time when Pantheism had so many votaries as at present in Germany. Love is with them so literally "the fulfilling of the law," that they seem desirous of abrogating all distinction of right and wrong, for fear of giving offence to a brother, by seeming

to infer that his sentiments can by possibility be deserving of reprehension; and from this "wide embrace" none but the puritan of the Protestant, and the ultramontane of the Romanist party, are excluded, because neither of these can admit that the distinguishing doctrines of their respective faiths are matters for individual opinion, and that we can be equally good Christians whether we hold them or their opposites.

CHAPTER V.

 REFORMATION OF THE NINETEENTH CENTURY
 (CONTINUED).

The Breslaw Church—Its two Parties—Effect of the Announcement of the Exhibition of the Holy Coat—Visited by Rongé—Höcker's spirited Address to the Catholics—Its effects—Resolutions of the Separatists—Great Meeting for Worship—Appointment of Rongé to the Pastorship—Dr. Regenbrecht's Letter on his Secession from the Romish Church.

IT is not the first time that Breslaw has played a conspicuous part in the great religious movements of the day. Deeply sunk in the darkness of the middle ages, and devoted to the papal power, it was distinguished in the fifteenth century for the fanatic zeal with which it persecuted the Hussites, and the present parade ground was, in those days, frequently witness to the cruel death inflicted on Protestants. On that fatal spot the worthy Bohemian martyr, John Krase, refusing to recant his sentiments, was burned to death on the 15th of March, 1420, and bore his sufferings with a Christian constancy. The inhabitants of Breslaw entered with enthusiasm into the later fierce war against the Hussites, and vied with Zisca's bloodthirsty host in deeds of ruthless violence. In the following century, however, Breslaw, still forward in good or ill, became one of the first supports of the Reformation; for its town council, favouring the reformed doctrine, early invited some young theologians from Wittenburg, who

promulgated Lutheranism; and on the 21st of October, 1523, appointed Dr. John Huss, a pupil of Luther's, to the church of St. Magdalen, of which they were the patrons: and now again, after the lapse of so many centuries, during which there have not been wanting outbursts of both Roman Catholic and Protestant violence within her bounds, Breslaw has once more become a chief seat of a new reform, and boasts the most numerous of all the churches to which that reform has given rise. During the last ten years, the conflicts in Cologne regarding mixed marriages had found their way to Breslaw, and roused that confessional antipathy which had slumbered for half a century; while a theological contest, carried on with great heat on both sides, between the Roman Catholic and Lutheran clergy, respecting the Roman doctrine of salvation being confined to the Romish church, had drawn, within a still shorter period, a strong line of demarcation between the two confessions, and banished from the Catholic portion of the Breslaw population that social amiability for which they were previously famed. In these circumstances the announcement of the exhibition of the holy tunic appeared, and, before either religious party could recover from its astonishment, was followed by Rongé's letter, which, like an electric spark falling on inflammable materials, instantly kindled a fire in many a Catholic bosom, which the zealous efforts, through the medium of the press, of foes no less than friends, helped to fan into a flame.

Rongé obeyed the call of his admirers, and came to Breslaw towards the end of 1844. A letter, which he wrote shortly after, graphically describes the position and feelings of this remarkable man during the most important epoch of his life. After sketching with a rapid pencil the impression made on his own mind by reading the call of Bishop Arnoldi to worship a coat, and his resolve, and instant execution of the resolve, to answer it, he says, "At the moment of writing the letter, I never thought of consequences; indignation alone filled my breast for the disgrace put on my country and the

common sense of mankind, by this new attempt of Rome. But when it was dispatched, I began to foresee the struggle which must ensue, although I was far from anticipating the rapidity with which the cause would spread, and its powerful, no less than sudden, development. On the 18th of October I received the printed copy of my letter. I left Laurahütte on the 4th of November, and remained three days with my brother in Appelin, and a fortnight with Count Reichenbach at Wald-dorf, where the episcopal summons to recal my words reached me. Even at that early period several citizens of Neisse, where I frequently was, declared to me their readiness to abjure Rome. On the 23d of November I came to Breslaw, and found it was indeed high time.'

Early in December came the excommunication. The month was occupied in completing some literary compositions which had been begun in Laurahütte. The first week of January was very depressing to my spirit, in consequence of the slow advances which the congregation made; but Höcker's address had done the work, and a book was prepared, in which those who wished to separate from Rome might inscribe their names. The first meeting was held on the 23d. This influential address by the celebrated painter, Albrecht Höcker, dated the 17th of December, was circulated privately among the Catholics, and was in these terms:—

"It seems to me as if this Johannes Rongé were here in a wilderness, even in the midst of enlightened Germany. From all quarters come addresses of thanks, goblets, cups, and golden coins; but no voice is raised, calling to the believing and like-minded Catholics, 'Come, rally round Rongé, that German Catholic priest, let him be our pastor and spiritual teacher.' Therefore I hail you with the divine greeting, Peace be with you, my German Catholic brethren; whoever among you desires to join the new German Catholic church, and to choose Rongé for his spiritual leader and shepherd, let him gather signatures. The writer of this has long ceased to be a youth. He belonged to the men who, in 1813—14, responded to

the king's summons; and as the thundering watchword of the brave field-marshal, 'Forwards!' then electrified every German bosom, so let the light which the Lord himself has kindled be now openly shown, and placed 'on a candlestick, and not under a bushel.' 'Forwards,' then, assemble round our Johannes Rongé, let him be our pastor and spiritual guide! Amen.

(Signed) "ALBRECHT HÖCKER, Catholic."

This spirited address was, as Rongé himself says, decisive. A number of Catholics gave in their written adhesion, and the magistrates having readily granted the use of the hall of session, belonging to the city deputies, for the first meeting of a Catholic church independent of Rome, it was held on the 22d of January, 1845, and was most numerous attended. At successive meetings on the 26th and 29th, various resolutions were discussed and adopted:—

First. Separation from Rome.

Second. The right of the congregation to choose their pastor.

Third. The abrogation of auricular confession, and

Fourth. Of the use of the Latin language in divine worship.

Fifth. Compulsory priestly celibacy.

This last point gave rise to a very animated discussion, from the desire of some to maintain marriage as a sacrament. It was, however, finally decided in the negative, though, with an express declaration of the sacredness of the nuptial obligation, and the propriety of retaining church rites in its celebration, as being, not only a God-appointed ordinance, but one affording the surest foundation for the moral purity of human society.

Sixth. Abolition of indulgences, fasts, and pilgrimages.

Seventh. The doing away with every species of relic worship.

Eighth. The retaining of the two sacraments, baptism and the Lord's supper.

Ninth. The right of the laity to the latter in both kinds.

The next subjects of conference were, the outward ritual to be adopted, the admission of new members to the community, and the confession of faith of the new church. This last was found the most difficult part to arrange. Many would gladly have seen the Bible proposed as the only authority on points of doctrine, but it was acknowledged by all, that their position with regard to the state rendered the adoption of some generally recognised symbol indispensable to them as a Christian community. This important discussion was, however, adjourned, on discovering that some persons had introduced themselves (they were afterwards found to have been Roman Catholic students), for the purpose of disturbing the harmony of the meeting.

On the 2d of February the members again met, when it was decided that the Holy Scriptures should be taken as the only foundation of their faith (the expounding of which no human authority should be allowed to limit); but that, in order to avoid, as much as possible, the semblance of interfering with the rights of conscience, that confession of faith commonly called "the apostles' creed," should be retained until more definite arrangements could be made at a future time. But the published confession differed essentially from that of the apostles', as will be seen by the following translation. It consisted of seven articles. "I believe in God the Father, who created the world by his almighty word, and rules it in wisdom, righteousness, and love. I believe in Jesus Christ our Saviour, who hath redeemed us from the bondage of sin by his doctrine, his life, and his death. I believe in the influence of the Holy Spirit upon earth, in a holy Catholic Christian church, in the communion of saints, the forgiveness of sins, and a life everlasting."

It will at once strike the reader that three essential doctrines are here omitted, viz., the divinity and vicarious sufferings of Christ, and the resurrection of the body, while the work and personality of the Holy Spirit are very equivocally alluded to. Yet, meagre and defective as this creed un-

doubtedly is, "the future more definite arrangements," which took place at the Leipsic conference in March following, proved that it was still too scriptural to meet the views of the majority of the Breslaw church.

On the 16th of February, a committee of management was appointed, consisting of Dr. Regenbrecht, the excellent Höcker, town counsellor Klein, Dr. Steiner,* and referendary Schmidt. This committee requested, without delay, an audience of the Lord President, Dr. von Merckel; and, having laid before him the constitutional rules of the new congregation, solicited its being recognized as an ecclesiastical body. Dr. von Merckel assured them of his giving careful attention to the subject, and forwarding such report to government as his conscience should dictate.

More than a thousand persons having already openly joined the society, the magistrates were requested to grant the use of the St. Bernhard's church for the first public worship of the German Catholics. Local circumstances, however, prevented this being conceded, and the chapel of the poor-house was accorded them instead.

Accordingly, on the 9th of March, 1845, was the important, and for many, very joyful day, on which the fetters of spiritual tyranny were thrown off. Twelve hundred confessors of the gospel appeared in the poor-house chapel, which had been festively adorned for the occasion. At ten o'clock a hymn, with organ accompaniment, having been sung, Dr. Steiner, as a member of the congregational committee, advanced to the simple altar, on which a crucifix, a splendid silver-clasped Bible, and two lighted tapers were placed, and delivered a short and simple, but powerfully affecting discourse, pointing out the importance of the occasion, and concluded by

* By a strange and unfortunate (we presume typographical) error, in the second edition of the "Apostolic Christians," this name is given "Theiner," which leads to the confusing supposition, that the priest of Hundsfield, who did not leave the Roman Catholic communion till June, had joined the German Catholics in February.

calling upon the congregation to make use, for the first time, of the ancient, long-lost, and at length restored, ecclesiastical right of choosing their own pastor. He then adverted to Johannes Rongé, as a person in whom they had found a worthy and suitable pastor, but to whom it behoved them now to give an avowed testimony and an open call. To prevent all doubt, Dr. Steiner next called on any present who had anything against Rongé, to speak it openly; and, as deep silence followed the appeal, he asked, after a pause, "Do you then call the well-known Mr. John Rongé to the office of your pastor, and recognise him as such?" A loud, distinct, and full-toned "Yes," resounded through the assembly; and the speaker resumed, "Then let us introduce him solemnly into this house of God, that he may enter upon his office with God's gracious help. Doubtless it will increase the satisfaction of you all to know that Rongé will be accompanied by two clerical brethren, the well-known Czerski, pastor of the first free Catholic congregation in Germany, and Mr. Kerbler, hitherto chaplain in Sindenan, near Munsterberg, who has now joined our congregation. 'Receive them in the name of the Lord with all gladness, and hold such in reputation.'" This address was followed by the solemn introduction of the pastor by the committee. The procession was opened by twelve white-robed maidens with flower-garlands; then walked Rongé, accompanied by Czerski and Kerbler, followed by the committee, among whom, however, it was observed with regret, that Dr. Regenbrecht, who had done so much to bring about this consummation, did not make one. Rongé preached with much acceptance.

The following day was marked by the celebration of the first baptism among the dissidents. On the 16th of March the first marriage took place, and on the 20th the communion was dispensed, for the first time, in both kinds; the *vasa sacra* having been presented to them by a Protestant fellow-citizen, and the above-mentioned splendid Bible was a gift from the merchants' company to Rongé. The city

authorities assigned them a burial-ground on the 11th of April, and, two months later, voted them an aid of 1000 dollars per annum, for three years.

Priest Kerbler, whose adhesion to the new community is stated above, acted for some time as Rongé's assistant (and was afterwards called to Leipsic), to whom were soon joined two other Catholic priests, Th. Waynarski and H. Ruprecht; nor is it wonderful that so many pastors were needed, since the congregation increased with such rapidity as to amount, on the 4th of May, to six thousand. The further proceedings of the Breslaw church will be noted in the chronological history of the reform, which forms the latter part of this volume; it may, therefore, suffice, to conclude this separate account by a translation of the very masterly letter with which Dr. Regenbrecht, professor in the Breslaw university, announced his secession from the church of Rome to Dr. Latusseck, suffragan bishop and vicar-general of the diocese:—

“ Right Reverend Sir,

“ The recent efforts of the higher Catholic clergy in our native country, and the part which the right reverend chapter of this diocese has seen fit to take in them, lay upon me the solemn necessity of relieving my conscience by declaring my sentiments to your right reverence with all the straight-forwardness and candour which the sacredness of the subject demands. When, thirty years since, the valour of German armies and the resolve of those allied powers whose union had effected the deliverance of our father-land, combined to replace the pope upon the throne of Rome, it would perhaps have been too much for unprejudiced observers to expect that anything like a fostering of the intellectual kingdom would emanate from Rome; but equally little could it have been anticipated that the papal court should find, among a clergy educated at German universities, blind instruments for effecting the spiritual bondage of their countrymen. To do this, it was needful that the pope should brand such men as Michael Sailer, S. Hug, G. Hermes, &c., as tainted with heresy, before he could hope to obtain from among

Germany's own clergy willing drudges to his despotic rule. But the spirit of the age was one of advancement, and the superior clergy were loud in their complaints of political restrictions and disabilities. They obtained both freedom and favour in overflowing measure; and how have this freedom and power been employed? In building up the kingdom of Christ upon earth? or in establishing peace and harmony among the various confessors of his name? No; but in extending and confirming the power of the pope, and of his generals, the Jesuits; in crushing the civil and political liberties of the people; in casting suspicion on every free, intellectual movement; and in striving to obscure, if they could not extinguish, the light of science. The pure, simple, and, by all, comprehensible gospel, is dangerous, forsooth, to the people. It must therefore be first prepared and worked up into a system of scholastic subtleties and Jesuitical ambiguities, that the people may receive it only through the medium of the priests, and according to the prescription of the hierarchy. Rome is resolved to rule, and the people must be retained in the darkness of a blind credulity, to ensure the necessity of such a guide. Contrive but to darken the people's mind; cripple their judgment and enslave their courage; and then, if you can succeed in sowing seeds of suspicion in the hearts of their rulers, you pave the way of the Jesuits, and prepare a fair field for the exercise of their most refined arts of policy. Do these words sound harshly in the ears of men who, under the influence of papal dread, have learned basely to deny the light which science once forced upon them, and shamelessly lend themselves to encourage the grossest superstition? Behold the apostles of the Lord. They carried under the banner of peace the saving message of redemption from the power of sin and error, to all nations; and the power of truth hurled the idols from their altars. Even in our own day, there are yet to be found God-inspired men who courageously venture life itself on the burning plains of Africa, in order to extirpate fetish-worship, which is a disgrace even to the degraded negro.

But what is the employment of our superior clergy since their restoration to wealth, dignity, and power? The exhibition of an old rag, a fetish, on a Christian altar, as an object of reverence and worship to the ignorant, blindly-credulous multitude; and a religious body is not ashamed to justify the perpetration of such horrors in sacred places! A highly-gifted clergyman employs all his eloquence in adjuring heaven and hell, and the powers of this world, to arm themselves against men who dare to obey God's first commandment in preference to a delusion of priestcraft! Nay, so far is he carried by his holy zeal, as to denounce from the altar all those who, in the spirit of faithful subjects, are aiming to promote the advancement of civil and political rights, and to restrain the usurpations of the hierarchy, as not only condemned by church censure, but as revolutionists and contemners of monarchy; in plain terms, as guilty of high treason! In other dioceses, signatures are being sought to petitions, addressed to both the German confederation and their respective princes, in which protection is sought against 'that evil press' to which the same hierarchy owes so deep a debt for services rendered but a few years since, against those very powers now called upon to crush it. But why do not the clergy summon to their aid those spiritual assistants, over which they so lately held a review? Their numbers were announced at half a million; and surely such a host, assembled on one point, and for one special object, must be able to annihilate the obnoxious spirit of German freedom in a single onset. Such a strife were at least fair and frank; but are we not tempted to doubt the existence of truth in the world, when learned men are found endeavouring to amuse us with the disingenuous theory of a great distinction existing between worship and adoration? Is it possible that these gentlemen have never visited any resort of pilgrims, and therefore never witnessed the natural ebullitions of feeling, and the aberrations produced by an alarmed conscience, in a blindly-credulous and unenlightened concourse? Whoever will lay his hand on his heart, must own, to his own mind at

least, that he himself can affix no faith to the real carrying out of this abstract theory. But why should not the people be deceived, if a pious end be thereby attained? Why, for example, may not the miracle-working coat have not only resisted the attacks of moths, mites, and the whole host of tiny *tenebriones*, during eighteen hundred years, but have likewise neutralized the influence of damp, and carbonic-acid gas? And even should it be proved, that in our Saviour's days the art of making a robe of such materials, and so artificial in construction, was unknown; and should it be objected, that Christ himself would assuredly have expended the money more characteristically than by the purchase of so highly-wrought a garment, both scruples are done away with by the statement that the robe was self-made, and self-hid, too, at the period of Treves' destruction. Nor, after all, are these miracles half so wonderful as that of the blood of St. Januarius at Naples, or of Christ's 'table-cloth,' which I have myself seen in St. John's de Lateran; or of the chapel of Loretto, which a couple of angels carried by night across the Adriatic. May God preserve to us, poor Germans, enlightened and pious princes; and, at the same time, guard the people against slackening their efforts in the pursuit of mental culture and moral improvement: for thus only can we hope to escape the state to which Spain and Italy (so highly favoured as they are by nature) have yet been reduced. The light of Christianity cannot fail to win its way into the kingdom of darkness, if we persevere to worship God in spirit and in truth. With these words I take my leave of a church, the efforts and aims of which I cannot reconcile with the spirit of Jesus Christ.

"May God grant me further help.

(Signed) "Dr. REGENBRECHT,

"*Professor in the Royal University of Breslaw.*

"*December 15th, 1844.*"

CHAPTER VI.

 REFORMATION OF THE NINETEENTH CENTURY
 (CONTINUED).

The Holy Coat of Treves—Occasion of its Exhibition—Pamphlets of Drs. Gildemeister and Sybel—Inquiry into the Genuineness of the Holy Coat—Four Tests—Conclusive Evidence of the Imposture—St. Peter's Chair at Venice—History of the Holy Coat—Its alleged Removal from Palestine by the Empress Helena—Ingenious Theory of its Previous Preservation—Want of Documentary Evidence—Popular Legends—Extract from the Authorised Litany—Coat of Treves not Genuine according to Papal Decision—A Holy Coat in England—Brief Notices of other Garments, severally declared by their Possessors to be the Holy Coat.

IF Bishop Arnoldi's object were to attract the eyes of all Europe to his favourite relic, he has assuredly accomplished his purpose ; for millions to whom its very existence was previously unknown, have, during the last eighteen months, seen, read, or heard things concerning it, calculated to produce that state of feeling described in Revelations xiii. 3, "All men wondered after the beast." Doubtless some then gazed with admiring wonder (deluded by the false miracles), and many with indignant wonder, at the blasphemous presumption and daring defiance of the common sense of mankind ; and a similar

universal wonder, arising from similarly diverse causes, pervaded the civilised world when the exhibition of the surreptitious garment was announced, and persevered in, notwithstanding the indignation or scoffs of thousands upon thousands. Many and great evils have undeniably resulted to the bodies and souls of vast numbers, from this most unwise revival, by Bishop Arnoldi, in the nineteenth century, of the Tetzelian tactics, the anti-Roman effects of which were so deeply felt in the sixteenth. Yet never, perhaps, were the power and will of God to bring good out of evil more conspicuously displayed than on this occasion. The blind infatuation of one man has been made the means of opening the eyes of thousands to the incurable fatuity of Rome's counsels. The untimely production of one pious fraud has led to the detection and exposure of a hundred others; and the attempt to build up and beautify one individual Roman temple, has issued in the disseverment of a very large portion from her "universal church," and laid open to public view so many rotten beams and tottering pillars in the ancient structure, that Rome's best friends must begin to doubt whether, if even this last "deadly wound should be healed," it can be for more than "a short time." As, therefore, the so-called "unseamed coat" has been the innocent, unconscious instrument of producing such great effects, some statement respecting its history, appearance, and pretensions, seems indispensable to a work professing to give a detailed account of the commotions to which it has given rise. Happily, the learned labours of two distinguished professors at the university of Bonn, Drs. Gildemeister and Sybel, render the task comparatively easy. Their two pamphlets have long been familiar to every German scholar who feels an interest in the late events; and they have therein given such large and multitudinous extracts from both German and Latin authors, that their assertions must be regarded as indisputable authority.* It is,

* A just tribute to their merits is paid by Mr. Laing in his "Notes on the Pilgrimage to Treves," when he says, page xi., "The learning,

however, possible that some reader of these pages may not be fully aware how this contest arose, which has called for so much erudite disputation. It may shortly be stated thus. The cathedral at Treves requiring some repair or adornment, Bishop Arnoldi, in the laudable desire of procuring more liberal aid in money than the faithful seemed disposed to bestow gratuitously, bethought him of attracting a pilgrimage to his diocese ; and with that view, he, in conjunction with the Treves Chapter, issued, on the 6th of July, 1844, a circular letter to all the clergy of the diocese, announcing "that an exhibition of the sacred Treves tunic should forthwith be made." The preamble of the letter states that, "In consequence of the numerous pious wishes expressed by the clergy, their reverend father the Lord Bishop had consented to the public exposition and adoration of that most inestimable treasure, the seamless coat of our Lord and Saviour Jesus Christ, which is preserved in the Treves cathedral ;" and that, therefore, the said sacred coat would be exhibited for general veneration on the 18th of August following, and be continued for the space of six weeks, in order to permit all the inhabitants of the diocese and believers from other countries to avail themselves of the opportunity to visit so precious a relic ; by doing which, each pilgrim thus visiting the holy coat, who sincerely repented of his sins, made confession, or at least had the full intention of doing so, and moreover lent a helping hand towards the beautifying of the Treves cathedral (a work which the holy father much commended), should obtain the same complete and eternally valid remission of sins as was promised by Pope Leo X. in his famous bull, issued in 1514, in which he, "desiring that the Treves cathedral, which is honoured by being the repository of the seamless coat of our Lord, and of so many other holy relics, may be distinguished by correspondingly magnificent ceremonials and adornments, grants a full, perfect,

research and reading bestowed by Drs. Gildemeister and Sybel have not been equalled since the days of Gibbon."



and perpetual absolution to all who make a pilgrimage to Treves (on the exposition of the sacred coat), sincerely repenting of, and doing penance for their sins, or who have steadfastly resolved to do so; and above all, contribute liberally towards the endowment of the Treves cathedral." It is well known that Pope Leo's motive for this tender regard for Treves was the promise of its bishop to deliver up a part of the gains towards defraying the expenses at that time incurred, by completing the building of St. Peter's at Rome. Whether the present pope had any share in setting on foot the pilgrimage of 1844 is unknown; it seems, however, generally attributed wholly to the overflowing zeal of Bishop Arnoldi, who, whatever else he may have failed in, has assuredly succeeded in securing to himself a very conspicuous place in the history of the nineteenth century. Putting aside, for the present, all consideration of the blasphemy contained in the idea of purchased absolution, and the folly of believing that it is in the power of mortal man to confer it, even the most implicit believers in priestly power must yet require to be certified that the relic, for visiting which he is to be so highly rewarded, really possesses historical evidence of its genuineness. Let us see, then, what the careful investigation of the learned Bonn professor has brought to light. Three questions suggest themselves to the mind in the contemplation of such a subject: first, is the object to be visited really what it professes to be? Second, is it lawful to worship a garment even if proved to have belonged to our Lord? And third, what benefit can a pilgrimage to it bestow on the worshippers? The first is the only question in the solution of which Protestants can feel an interest; the other two may well engage the serious consideration of Roman Catholics.

The genuineness of the Treves garment might, perhaps, by many unsophisticated minds, be deemed settled, by the startling fact of there being twenty-four* tunics, all claiming to be the identical coat of Christ, for which the Roman soldiers cast

* According to the third edition of the Bonn professor's treatise.

lots, now actually existing, in whole or in part, in so many different places throughout the world. Yet, it may be alleged, that though twenty-four of them must be surreptitious, one may be genuine, and if so, it may be that of Treves; although it cannot be denied, that each and all have legends, traditions, and miracles, to adduce, and that not one of the whole number is disposed to yield one tittle of its pretensions in favour of the Treves relic; to which, however, the learned professors pay the compliment of giving it the first place in their inquiry, which they conduct most systematically under the four following divisions, viz., the form, colour, material, and workmanship of the tunic; and seek to ascertain whether in all, or even any of these particulars, it corresponds with what sacred and profane history would lead us to expect in a garment worn by Jesus Christ. Most unfortunately for Bishop Arnoldi's hobby, the Treves tunic, when weighed in this balance, is found lamentably wanting. First, as to form, its length is stated to be five feet one-and-a-half inches, and must therefore have reached to the feet of even a tall man, and has no pretensions to be called a tunic, but must be regarded as the garment called a stola, worn only by women, priests, or men of effeminate habits, such as the Ionians, Lydians, Babylonians, and Medes. No reader of the gospel history can imagine that our Lord wore a long tunic (see Mark xii. 38., Luke xx. 46, where he denounced the long robes of the scribes); and assuredly, when he so expressly prohibited his disciples to wear two coats, he would not himself set the example of doing so. "We may, therefore," says Drs. Gildemeister and Sybel, "set it down as established, that the Treves coat is too long to pass for the genuine unseamed coat worn by the Saviour."

Secondly. The colour of the Treves relic is somewhat difficult to define. It is at present a reddish brown, but that is evidently not its original colour, which persons skilled in such matters aver to have been purple. It has, indeed, a slight tinge of yellow when exposed to a strong light, and

such is well known to be the changeful sheen which the Tyrian dye assumes. But all the world likewise knows that this colour was in ancient times so very costly, that its use was limited to robes of ceremony; not to mention, therefore, how incredible it is that Christ, whose poverty is so often alluded to in Scripture, should have possessed so expensive a garment,* there would surely have been something very senseless in arraying him in a purple mantle, had he already been dressed in one of his own. If, then, the Treves coat, as its defenders maintain, and its present appearance confirms, were originally purple, it has no claim to genuineness.

Thirdly. The material of which it is composed, though purposely kept in obscurity, as if from a consciousness that the result of close inspection would not be favourable to its pretensions, is still so far ascertained as to militate against them. The only author who expresses a decided opinion on the subject, is Brower, and he only maintains that it is not linen. Vicar General Cordel says, it is of fine nettle-cloth; and two others maintain it feels like velvet or silk, only not quite so yielding to the touch; and they therefore conclude it to be composed of real nettle-cloth (that is, woven with yarn, spun from the fibres of nettles), and not any imitation of that rare and costly fabric made with flax or cotton yarns. Now, linen was, in ancient times, seldom worn, except by women, priests, or the rich and noble of the land (Luke xvi. 19), and was esteemed too effeminate for men, who wore woollen garments. There is no reason to doubt that the same habits prevailed in Palestine as in other parts of the East; but, apart from that, we may assume, as certain, that Christ, who certainly alluded with no approval to the fine clothing worn in kings' houses (Matt. xi. 8), would not himself have worn so pompous a garment as the coat of Treves must have been in its day.

* The Bonn professors calculate that such a garment must have cost, in the time of our Saviour, from £16 to £25, according to the thickness or thinness of the stuff employed; and He had not where to lay his head!

Fourthly. In regard to its workmanship, various writers (all Catholics) unite in acknowledging the great difficulty of now ascertaining the nature of its texture. Two maintain it is impossible to decide whether it be woven or knitted; but Enen, the oldest authority, in respect of the relic, pronounces, quite decidedly, that it is assuredly not woven, but of that kind of workmanship termed *reticulato opere*, or knitting. How then shall we reconcile this unequivocal testimony with the sacred text, which declares the coat of Christ to have been "woven from the top throughout?" The want of any one of the four requisites just enumerated would be sufficient to throw great suspicion on the Treves garment; but when all four are missing, we may safely assert that any other old coat in the tunic form has just as much claim to be exhibited as this one. But even these evidences are not all which can be brought against it. Close examinations have discovered figures upon it which, by the aid of a microscope, prove to be those of a bird resembling a peacock, of which the head and feet are clearly discernible, which gives strong ground for doubting its being a Palestine garment at all. But never would Christ, who scrupulously fulfilled the whole law, have worn that which was in express contradiction to the command of making no likeness of anything, whether in heaven or in earth. And lastly, to give the final blow to all its pretensions, the seamless coat is discovered to have a seam! Nor need this refutation of bold, long-continued, and ecclesiastically attested relic pretension surprise us. The Treves coat, unhappily, is far from standing alone in this respect. "In the church of St. Peter's, in Venice, a splendid chair, composed of six pieces of different kinds of marble, is carefully preserved, on which, according to the legend, St. Peter sat when he was bishop of Antioch. Documents can be produced, testifying to its having been presented to the Venetians in the ninth century, by the Byzantine Emperor, Michael. Papal indulgences have been bestowed in reward for the veneration shown it; uninterrupted tradition and the unhesitating faith of centuries

sanction its pretensions. Nay, probability lends its full aid ; for what is more natural, than that such a memento of the prince of the apostles, itself, too, of an imperishable nature, should have been carefully watched over by the citizens of Antioch, secreted from all the successive conquerors of the city, happily conveyed to Byzantium, and lastly bestowed by a generous emperor on St. Peter's Church in Venice. But, alas ! tradition, papal indulgences, and probability, are all overturned by an unfortunate Arabic inscription on the upper part of the chair, which turns out to be a verse of the Koran, and proves that portion of the chair to have been the tombstone of a Mohammedan, who had fallen in battle with the Christians. The Abbé Assemani, in Padua, and the German oriental scholar Tychsen, both deciphered it in 1787. Assemani's treatise was suppressed by the censor, and the chair continues to this day to receive the accustomed unabated reverence."* How, then, came this wonderful coat to Treves ? The legend states that the empress Helena, commonly called the mother, though by some believed to have been the wife of Constantine the Great, made a pilgrimage to the Holy Land in 326, and, in her search after sacred places and things in Jerusalem, was so fortunate as to win upon the Christians by her piety, zeal, and benevolence, to such a degree, that they eagerly met her wishes by relinquishing their treasured relics in exchange for the money of the empress, who thus became enriched with more than her most sanguine hopes could have anticipated ; and she bore away from Jerusalem the true cross, together with the inscription it had borne, the nails used in the crucifixion, and the identical coat over which the soldiers cast lots. Where, then, had it been during the 300 years ? Professor Marx, in his Romish zeal, finds no difficulty in imagining the following little romance, which makes all plain : "The soldier," says he, "could not possibly value the garment above its mere material worth ; but St. John and Mary Magdalene could not

* Preface to Professor Gildemeister and Sybel's pamphlet, page 11.

brook the thought of its remaining in such hands ; a small sum bought it from him, and during 300 years the precious memorial was retained with religious care, its very existence concealed from all but a few initiated, and thus secured from the sacrilegious hands of the heathen persecutors. To the pious Helena it was readily ceded, and she, on her return, sent it to Treves (her birth-place), along with other valuable relics, by the hands of Bishop Agricius, when it was deposited in the cathedral." Now, supposing that so perishable a material as a garment could have been preserved for 300 years, the regard felt for it by Christians appears so perfectly natural, that the only part of the tale which must excite surprise is, that any sum could buy it from the possessors. What human heart does not know the tender melancholy with which memorials of those dear, and now removed, are gazed on ; the scrupulous care with which they are preserved : and could it possibly be, that any thing the Saviour of men had ever touched could be shown with undoubted evidence of its genuineness, the whole Christian world might well be pardoned for looking at it with reverence and holy tenderness. What else but this feeling imparts such indescribable interest to the scenery, in and around Jerusalem, where we know Christ was, and which, from its imperishable nature, must be still as it was then ? The Roman Catholic error is, however, twofold : first, in producing as genuine what is either palpably false or doubtful, and then calling, not for respect, but worship towards it, and attaching to that worship the remission of sins. But the next question is, where is the documentary evidence respecting the said coat, from the year 327 to the present day ? And here it must be owned by Catholics that a sad gap occurs, for the coat is never again heard of till the year 1056, at the earliest ; some assign 1514, the very year of Leo's bull, for that in which it first appeared in its present domicile, and find the coincidence rather suspicious. It seems clear that, in 1054, the Treves ecclesiastics had not themselves an idea of the treasure they possessed ; but a kind of preparation

was made for the future fraud in a work entitled "*Vita Agricii*," in which the following statement occurs, whether afterwards interpolated or not, is uncertain: "By tradition from our fathers we learn that a pious bishop of this city having, A.D. 1000, heard various reports of valuable relics being in a certain chest in the cathedral (some supposed it to contain the unseamed coat, others the purple mantle or the shoes of the Saviour), the bishop, after observing some solemn preliminaries, ordered the chest to be opened; but as the first person who looked in was struck with blindness, the examination was for some time postponed." The first fact, however, which can be adduced connected with the Treves coat, goes no farther back than 1121, in which year there is reason to suppose it was deposited in the cathedral by Bishop Brunno; and on the 1st of May, 1196, certainly brought forth from its receptacle by Archbishop John, when he consecrated the high altar, and was laid by him on the altar of St. Peter. Such dry and uninteresting details are, however, ill calculated to create excitement or enthusiasm, and therefore a variety of strange and marvellous relations are current among the people, all bearing a kind of family resemblance to each other, and all testifying to the miraculous agency of the sacred coat. The learned professors give many of them to their readers, but one must suffice here as a specimen: "In the neighbourhood of Treves," the legend goes, "the emperor Constantine being, after his conversion, naturally highly incensed with Pontius Pilate for putting Jesus to death, sentenced him to suffer for it; but whenever Pilate was led forth for execution, he put on the miraculous coat, and forthwith no one could lay a hand on him, to the great astonishment of the emperor. At length St. Veronica revealed the secret; Constantine took possession of the coat, and Pilate suffered for his crime." The gross anachronisms and incongruities of this tale do not, it seems, at all interfere with its credibility. What wonder, then, if the deficiency of evidence in the coat's history is little accounted of? Some may, perhaps, be disposed to argue, what matters it,

ether it be our Saviour's genuine coat or not; if the people believe it, their reverence is well-grounded, however unfounded may be the pretensions of the tunic. Granted, their reverence is justifiable, but not their worship; and that such was actually paid we have undeniable evidence, for eye and ear-witnesses have testified, that the multitude on their knees before the coat, called out, "Holy coat, I come to thee!" "Holy coat, to thee I pray!" "Holy coat, intercede for me!" Nay, in the authorised Litany of the holy coat we read these blasphemous words:—

"By the miraculous power of thy sacred coat, by touching which the sick and bowed-down were healed.

"By thy divine transfiguration on Mount Tabor, where thy raiment became white as snow.

"By thy bloody sweat on the Mount of Olives, with which thy sacred coat was penetrated and wet through.

"By thy sacred blood which we worship in thy sacred coat, redeem us, oh Jesus!" &c., &c.

But we must return to the pretensions of the coat of Treves to be the seamless garment worn by our Lord when led to crucifixion, and the claims made by other cities and nations to be the happy possessors of so precious a relic; and, first of all, we have to mention, that Treves is rival to herself in the matter; for her archives contain documents relative to a dispute carried on between the Elector and the Chapter, in the year 1631, respecting another *tunica Salvatoris nostri Jesu Christi*; and, alas, for the pilgrims of 1844, this latter coat was pronounced by Pope Urban VIII., to whose decision the affair was referred, to be the true and genuine one. If antiquity be admitted as evidence, all other claimants must retire before the Galatian tunic, which is undoubtedly 500 years older by documentary claim than that of Treves, being mentioned by Gregory of Tours, who died in 594. Next to the Galatian tunic comes the seamless coat of Taped (or Jerusalem), of which we first hear, in 740, by the chronicler Fredegar. In 899, another claimant for the

honour appeared at Santiago di Compostello, and simultaneously, if not even before it, another at Oviedo. England, too, can boast of a tunic deserving precedence of that at Treves: for in the enumeration of the gifts made by Edward the Confessor to Westminster Abbey, is mentioned a portion of the seamless coat, as having been bestowed in 1066.

Want of room compels us to confine our notice of the remaining seamless tunics, which dispute with that of Treves the veneration of the Catholic world, to a mere list of names. Argenteuil, Rowe, Bremen (or Loccum), Ghent, Flines, Corbie, Tournay, Cologne, Frankfort, Friaul, Thiers, Constantinople, Georgia or Moscow, Monte dell'Alvernia, Mantua, Mallorca, Halle, and last of all, Turkey, claim to possess the one indivisible garment, which derives its important value not solely on account of the divine wearer, but as typically shadowing forth the one and indivisible church of Christ, established at the crucifixion; and which, by falling by lot to a Roman soldier, might be supposed to intimate the committal by divine appointment of the Christian church to Rome's sole guidance and care. And yet, even here the Romanists may be foiled with their own weapons; for the Russians have, to say the least, an equal, and as far as probability goes, a better claim to call themselves the possessors of the miraculous garment, which, according to their legend, fell to the lot of a Georgian soldier, serving in the Roman army, by whom it was carried home; and after various miraculous evidences of its power, and passing from hand to hand, and from generation to generation, was at length discovered by the patriarch Filaret Nikititsch, by whom, with consent of the Emperor Michael Feodorowitsch, it was divided into two halves: one half deposited in a golden box, the other half enclosed in the cross which crowned the highest tower of the Kremlin. This last relic is, no doubt, now consigned for ever to oblivion, as the golden cross of the Kremlin was carried off by the French, in 1812; and finding themselves

unable to transport it when overtaken by the calamities of that terrible retreat, they threw it into a lake, whence, in all probability, it never will be withdrawn.

It must not be forgotten, that in addition to all the places claiming the seamless coat, which was cast lots for, no argument can be founded on the possibility that the Saviour might have had a succession of garments ; for the Roman Catholic legend maintains, the Virgin Mary wove the coat for the infant Jesus, and that it grew with his growth ; so that the Saviour possessed the rare happiness of never having an ill-fitting coat.

CHAPTER VII.

 REFORMATION OF THE NINETEENTH CENTURY
 (CONTINUED).

Czerski—His early Life—Clerical Education—Appointment to Schneidemühl—Preaching—Excites the Opposition of the Romish Authorities—He and his Adherents excommunicated—Formation of the Apostolic-Catholic Church of Schneidemühl—Czerski's "Justification"—Romish Calumnies—Czerski's Marriage—Disinterestedness—Reply to a Proposal to re-enter the Romish Church—Rejection of the Pecuniary Offer—Disapproval of the Leipsic Confession—Circular to the Churches of Western Prussia—Müller's attempt to prevent a Rupture—Czerski's second Circular to the Churches—Letter to a Friend—Letter to Dr. Theiner—The Berlin Deputation—Proposal to form an Episcopalian Catholic Church—Its Rejection by the Church of Schneidemühl.

IN common with many who have been destined to perform a conspicuous part in the world's drama, John Czerski was born, not in a palace, but in a cottage, situated in an obscure village of Western Prussia. His parents were pious, but poor; and hence, his means of education were limited to those attainable in the village school, where only reading (in the Polish language) and the first rules of arithmetic were taught. Thirst for learning impelled him to seek, and previous good conduct procured him, admittance into the free school of

Bromberg, whence he was in due time advanced to the gymnasium of Conitz, where he had the happiness to meet teachers who appreciated and fostered his frank independent character. Here his unwearied diligence, eager employment of every opportunity for improvement, and a moral conduct on which no suspicion ever rested, gained him the esteem and respect of both superiors and equals. His history, in detail, will afterwards be given in his own words; it suffices, therefore, shortly to state, that his entrance on the alumnat, or priestly seminary, proved to him also, as to Rongé, the commencement of inward conflict and tormenting doubt. Unable to reconcile, either to his own mind, or to each other, various dogmas of the Roman Catholic church, he was led to compare them with the Bible, by which his peace of mind became wholly unhinged; for he began to suspect that the pure gospel had been obscured, and even adulterated, by those very ecclesiastical writers, to whose authority he was instructed to bow with unquestioning and reverential submission. The doubts which such distressing suspicions led him to express, gave occasion to many warm disputes with his fellow-students, on the authenticity of some (and they by no means unimportant) doctrines of the Romish church. These doubts would assuredly have soon given place to certainty, had Czerski had access to proper sources of information; but, many books for which he longed, were only conceded to his urgent entreaty with extreme difficulty, and after long delay. Thought, study, but especially reading of the Scriptures, changed all his forebodings into doleful certainties; and the breach between Rome and Czerski was thus fully made within the latter's own bosom, although for a little time he still continued outwardly connected with her; and, like as Rongé, was forced on step by step, to a decisive and open separation from the Romish church, so, though far apart, as to position, wholly independent of his movements, and apparently without ever having heard the name of the priest of Grottkau, another Catholic priest was led by similar means,

to similar convictions, and similar resolutions. Yet, in more than one particular, Czerski differs from, and surpasses Rongé. To Czerski, the modest, retiring man, to whose individual character every approach to leadership, or publicity, is foreign, belongs the merit, not only of having first entertained the idea of the formation of a Catholic church, independent of, and separate from, Rome; but of being the first, likewise, to carry this idea into practice. And this bold step brought what had long lain dark and inert in the wishes of thousands, at once to distinctive clearness; and the thought of their hearts took form and substance. In March, 1844, Czerski was appointed assistant to probst Busse, in Schneidemühl, whose failing health had induced him to apply for a co-pastor. And here he found many parishioners, whose thoughts and feelings coincided with his own. For, in beautiful illustration of the manner in which God so often prepares a people for himself in the midst of their enemies, at the same time that he raiseth up suitable pastors to "feed them with wisdom and knowledge," very many individuals in Schneidemühl had been led to read the Bible, and hence to hunger and thirst for a purer milk of doctrine than their old probst could, or did dispense to them, but which they found in the zealous preaching of the young priest thus providentially sent to meet their wants and wishes. Pastor and people went on reading and learning from God's word; and the freedom with which Czerski, on all occasions, avowed his religious sentiments, rendered it impossible that this "new thing in the land" could long remain hid from the satellites of Rome. Czerski was summoned to give account of his doctrine before an ecclesiastical tribunal. He, no less than his people, felt that they must now decide on submission, or separation. They chose the latter; and, after some intermediate ecclesiastical forms had been observed, excommunication was pronounced upon Czerski and all his adherents, whether present or future. This sentence deprived Czerski of his office, and threw him penniless upon the world. But this was the very

fittest soil for the growth and prosperity of the divine seed. All whose hearts had previously felt with him, and many more, whose eyes were by this very proceeding opened to the uncompromising tyranny of Rome, rallied closely round the victim of papal denunciation; and with high-hearted courage, the little band dared to raise the banner of spiritual liberty in the face of Germany, and openly abjured the dark and degrading servitude of the Roman hierarchy. On the 27th of October, 1844, the new Apostolic Catholic church in Schneidemühl, sent in a written declaration of the step they had taken to the Prussian district government in Bromberg, and solicited its protection. Probst Busse had, by a hasty zeal, already justified, or almost necessitated, this open separation on the part of the adherents of Czerski, by not only excommunicating them as apostates from the Romish church, but prohibiting the burial of any connected with them, whether by sentiment or relationship. Czerski was, as a matter of course, elected pastor of the newly-formed community. The number of its members increased daily, and their published confession of faith, and Czerski's "Justification of his leaving the church of Rome," divided, with Rongé's letter to Bishop Arnoldi, the attention of the German public. The "Justification" contains, in addition to statements very similar to those of Rongé respecting the effect of priestly education, much more evangelical sentiment, and evinces a closer knowledge of, and humbler submission to, Scripture authority. Rongé's "Justification," as, indeed, his whole public career, speaks of his having left Rome because its deceptions, arrogance, and tyranny, revolted and disgusted his every feeling as man and as German; while Czerski seems to have been impelled to the same step by an overpowering conviction that its doctrines were irreconcilable with the Word of God. He therefore felt and declared himself to be no longer a minister of the Pope and of his false dogmas, but a minister of Almighty God and of his holy doctrines. In this spirit he composed and published the following "Justification :"—

“Justification of my Secession from the Church of Rome ; being a Public Circular to all who can or will see, hear, and test, the merits of the case. By CZERSKI, Apostolic Catholic Priest in Schneidemühl.

“And God said, Let there be light : and light was.”*—*Gen. i. 1.*

“THERE is no such thing as a prison for the mind. And this great truth, which the experience of ages has only served to confirm, is the telescope through which, as it were, every unprejudiced observer should contemplate the event which has given rise to the following pages ; and I, as the chief actor in this event, which no one will deny, can scarcely fail to exercise a considerable influence on the present and future religious state of the community, feel myself irresistibly called upon, not merely to justify, in the eyes of my reflecting fellow-Christians, the step by which I myself, and the little church connected with me, have been brought into direct opposition with the Roman Catholic church ; but likewise, so much as in me lies, to stir up my Catholic brethren to adopt a similar course. Listen to me, then, all ye who have yet ears to hear ; all who are not wholly and irrevocably bound in the fetters of an egotistic priestly despotism, hear and test my words, and ‘hold fast that which is good.’ There is no prison for the mind, however much human weakness, combined with human error and human selfishness, may have striven, or may yet strive, to imprison it. But, more especially, there is no such thing as a prison for the Christian’s spirit ; for Christ hath won for us, by his divine doctrine, the true freedom of the Spirit ; that freedom which, being in itself true, likewise strives after truth, and by that truth makes us free. Said he not himself to the Jews who believed on him, ‘Ye shall know the truth, and the truth shall make you free ?’ Yes, Christ hath not only freed us from sin, but likewise, through his divine word, from every fetter which the cunning self-interest and wicked-

* The reader will observe that the Scripture quotations are taken from the German version.

ness of man would fain impose on us. He hath won for our souls heavenly truth, in all its simple beauty, and made us truly free; for 'if the Son shall make you free, ye shall be free indeed' (John viii. 36). Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty (2 Cor. iii. 17). But every attempt to deprive man of this Christ-bestowed freedom, is an offence committed against God himself; and Christ expressly warns us against such wicked men, who try to enslave the minds of their brethren. 'Ye are bought with a price' (1 Cor. vii. 23). And again, 'Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage' (Gal. v. 1). Could it then have been believed that the spirit of Christianity, furnished as it is with an immortal pattern of humility in the example of him who came to redeem us from spiritual death, could be so warped and misled by the influence of satanic pride, as to lead man to elevate himself above his brethren, and, robbing them of their freedom, demand for himself a reverence which belongs to God alone? And yet is it not so? There has arisen in the Christian church a power which, exerting every energy to repress all spiritual freedom, and degrading the church into a mere plaything of its despotism, has, by dextrously adding lies and deception to her doctrines, converted them into a mixture of truth and fiction; and, at the same time, imposed itself upon the stupified mind of man as a second Godhead. This power is the popedom, and its chief and most faithful servants are the Jesuits. Yes, truly, in popery, 'the father of lies' has revealed himself, and its hierarchy has dared, in God's stead, to prescribe laws to men, which they themselves are the last to observe; well do they exemplify the conduct described in Matt. xxiii., 'The scribes and Pharisees sit in Moses' seat,' &c. It is popery which from the beginning has striven, and still strives, to quench the light of the gospel, and kindle its own in its room; and even to lock up the book of books, which testifies of God, imposing on the world its own lying code of laws in its

stead. Nor are the means ill chosen for attaining the desired end (which the popedom never loses sight of),—the establishing at once of a brutifying spiritual despotism, and absolute earthly power. Yet, although the ignorance of earlier ages enabled it to delude the multitude, and to place fair-robed falsehood on the throne of truth; although the Jesuits, those true and faithful disciples of the holy see, succeeded in throwing their net over all Christendom, and marching, beneath the banner of their cunning, to many a victory over freedom of thought, still there has been no lack of occasions in which superior minds, in glorious consciousness of their native and unconquerable freedom, have broken through all fetters; and braving the Inquisition, the stake, or the terrors of a St. Bartholomew's night, have torn off from falsehood her glittering gewgaws, and triumphantly displayed her in all her naked deformity. And now, when an increased measure of intelligence is making its way even among the lowest grades of society, so that the unworthy carnival masquerade of a so-called coat of Christ (whose very existence, after a lapse of 1800 years, the most pitiable imbecility alone could credit), has called forth universal disgust in every thinking mind, and procured for the resistless appeal of a Rongé, the most wide-resounding and enthusiastically-approving echo; now, surely, it is beyond the power of human wit or human daring, to command a continuance of the reign of darkness; but he, to whom alone belongs the power, to which no man, however highly placed, can reach, is God; a God of light and truth. He said, 'Let there be light, and light was,' though hell itself may have striven to rear itself against it. In former days, the popedom was able to denounce the more enlightened and fearless confessor of a more enlightened faith, as a perjured, apostate heretic, before the silly judgment of the dull multitudes, who followed him with an applauding consent to the torture and the stake. But now, even the multitude knows, despite the re-awakened Jesuitical hydra, that thought is free; that conviction is not a work of man, but of God; and,

therefore, cannot be confined within human limits, without losing the nature of faith. The reflecting and enlightened mind is now emboldened to reject, what in childhood's twilight had been received as truth, but which his more developed faculties proclaim error, if not deception; and the candid avowal of his convinced conscience will not, in these days, draw upon him the reproach of perjury and apostacy, although the advocates of such fraud may raise the cry of heresy against him.

“The mind enslaved by ignorance and error, may be likened to the child under tutelage. It is easy to declaim before either, for neither is capable of exactly distinguishing between the true and the false, between the real and the apparent; and so, seduced by external glimmer and the imposing authority of saintly pretenders, they both believe blindly, because they are as yet unable to see clearly; and bind themselves under obligations, because they know no better. But shall such a tie become an indissoluble fetter? In civil society, no engagement entered into in nonage is held valid; and the world's censure is levelled at such an attempt to entangle a minor in obligations, of the consequences of which he is incapable of judging: wherefore, then, should he who has in spiritual things been deceived and entangled, who recognises his error, and sincerely desires to repair it, be denied a similar protection? Can it be deemed perjury, under the guidance of a more enlightened judgment, to cast off the yoke which a spiritual guardian had induced the inexperienced minor to assume? And truly, as the age of mental tutelage cannot be fixed, we would do well to beware of pronouncing rash judgment in affairs of conscience: ‘Judge not; that ye be not judged!’ No; to acknowledge error, and to forsake error, is no perjury, no crime in the eye of God; and ought not to be so in the eye of man. But to teach and to act contrary to what a man thinks and believes; to appear other than what one really is; that is a sin before God and man; a dreadful sin, which will weigh heavily in the scale of evil deeds at the judgment-day. Is, then, the papal college, were it even truly the highest of

earthly powers, able to absolve from this sin? Never! oh, never! No human power can invest a premeditated lie with the badge of truth. God himself (with reverence be it spoken) cannot, since he must then cease to be the God of truth and righteousness. None but Jesuits can maintain the possibility of such a thing; and hence, they are the truest servants of that system which has for ages laboured to introduce error and confusion, ignorance and superstition, falsehood and fraud, into the doctrine of light, and truth, and purity, which Christ taught. But, God be thanked, all men are not yet Jesuits.

“ ‘Man only sees the outward show,
Which hypocrites are seeking still;
But God the heart’s recess can know,
Of such as love to do his will.

“May these words be the line and plummet by which the reader will test my recent actions, and then he will not pass wrong judgment on a step which has been the result of the deepest and fullest convictions.

“I was born of poor, but pious parents, in Werlubien, a small village in the neighbourhood of Neuenburg, where, until my thirteenth year, I attended the parish school, in which, however, I only learned to read Polish, and the first rudiments of arithmetic; but, having a great thirst for instruction, I was sent to the grammar-school in Bromberg, which, after nine months’ attendance, I exchanged for the gymnasium, or high school of Conitz, where I worked my way up to the highest class. And here, I cannot refrain from returning publicly my heartfelt thanks to the Conitz professors, for the cordial and conscientious manner in which they met my open and straightforward disposition, aiming, as became able and honest men, to facilitate the free and unartificial development of my mind and character.

“After having maintained my place in the first class of the gymnasium for eighteen months, I was received into the alumnat (or theological department) of the St. Mary’s gym-

nasium in Posen, leaving it again after a residence of six months (with a testimonial to having completed the prescribed course), in order to enter the episcopal seminary. There began for me a period of internal conflict and doubt. I studied theology with the utmost eagerness; but being unable to reconcile to my own mind various propounded dogmas, I compared them with the Bible. This raised, in some degree, the bandage from my eyes; I began to suspect that the pure light of the gospel had been dimmed and obscured by human interpretation: still, I did not see clearly; and these doubts led me into frequent argumentative collisions with my fellow-collegians upon isolated articles of belief. Several works (among others, Sarpi's *Historia Concilii Tridentini*) were only conceded to my perusal with the greatest difficulty in the seminary; for the whole education of a priest must, as the hierarchy expresses it, be conducted in reference to the church; and that, as the clergy have the presumption to deem themselves the church, means neither more nor less, than that all must be conducted and judged of, with reference to the views and interests of a selfish hierarchy. In this view, the reading of the Bible is regulated; and, on the same principle, the perusal of many other excellent and enlightened books forbidden: in short, the clergy train the young priestly plant entirely to their own taste, and water it with water from the Tiber, in order to secure that the full-grown tree may bring forth only Roman fruit. They force, as I may say, every theological student to draw on a coat, brought, cut, and ready from the great clothing warehouse of the Vatican: whether the coat fit or not, is of little consequence; it may pinch here, and hang loose there; but one must pull and shift it about, until, for want of a better, it can be borne with. A pair of Roman spectacles is next placed on his nose, through which he must, perforce, look at every object; and Roman glasses are so cut as seldom to give back any object in its native proportions. I, too, was furnished with such a pair of Roman hierarchal spectacles, and they showed me the world just as Rome willed it. And

thus I issued from the seminary, dissatisfied indeed with some dogmas, but still Roman Catholic in sentiment, still regarding the Roman Catholic priest as a being of a superior order, elevated above the weaknesses and frailties of the rest of mankind.

“But the bandage was soon to be wholly removed from my eyes; I was soon to see more clearly, and acknowledge more fully, that ‘man should worship and serve God, and him only’ (Matt. iv. 10). I was to ‘behold the glory of God with unveiled face, and be led from one clear light to another, as by the Lord the Spirit’ (2 Cor. iii. 18, Luther’s translation), and learn at once to know and to cast from me the code of lying papal laws which, twining itself round the consciences of men, precludes the exercise of moral freedom.

“I became vicar of the cathedral of Posen, and spent eighteen months in that capital of priestly rule. There my eyes were opened indeed, for I made in Posen the same discovery which Luther did long ago in Rome; I perceived that, to very many, might justly be addressed the words of the Lord Jesus, ‘Woe to you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men; ye go not in yourselves, and those who would enter in ye hinder!’ I saw that the Lord’s command, ‘Go ye into all the world and preach the gospel to every creature,’ as well as the apostolic admonition, ‘Till I come, give attendance to reading, to exhortation, to doctrine’ (1 Tim. iv. 13), were almost wholly neglected; for I perceived that, notwithstanding the hosts of priests around me, thousands whose souls thirsted for the word of God, were suffered to wander through life untaught and unconsolated. Can we really believe that the impious Jesuit doctrine, ‘the end sanctifies the means,’ will maintain its ground in that great day when the Lord of heaven and earth will call each one to account for the talent committed to him? Oh, no, no; I saw, I felt this in Posen, and there, too, to all my former doubts was superadded doubt as to the personal sanctity of the priesthood.

“I applied myself anew to the study of the Bible. I ex-

amined some books which had previously been prohibited to me; and I became convinced of what I had before suspected, that I was not serving God, but a human despotic power. I read John xiv. 6, 'I (that is, Christ) am the way, the truth, and the life; no man cometh to the Father but by me;' and 1 Tim. xi. 5, 'For there is one God, and one Mediator between God and man, the Man Christ Jesus;' and I asked myself, 'How can these texts be made to agree with the worship of saints, and even of inanimate things, as recently exhibited in the coat of Treves?'

"Again, I read in Matt. vii. 1, 'Judge not, that ye be not judged;' and I pondered, 'What then can entitle us to pass sentence in the confessional on the faults and frailties of men, we ourselves being weak and fallible creatures, who have all sinned and come short of the glory of God?' I found written in 1 Tim. iii. 2, 'A bishop must be blameless, the husband of one wife;' and in 1 Cor. vii. 2, 'Nevertheless, to avoid fornication, let every man have his own wife;' and lastly, I read, 1 Tim. iv. 1—6, and I could not help shuddering when I compared the lives of most priests with those words of Holy Writ, and thought on the weight and importance attached to the mere abstinence from meats, while real crimes were palliated or sanctioned; for oh, how many and bitter are the tears which the senseless vow of celibacy has wrung from those who have become entangled in the snares of unprincipled priests! And how shameless is the consolatory ambiguity by which the uneasy doubts of the young and ardent, as to their capability of steadfastly adhering to the law of chastity, are met! '*Non unam habebis, sed mille pro una habebis*' ('thou shalt not have one wife but a thousand,' 'if not chaste be cautious');* and whoso will dare to draw back with venturesome hand the veil which guards the cell of the monk, or can obtain entrance to the secret chambers of the canting secular clergy, will find Venus enthroned there as chief goddess

* The German proverb is, "Wenn nicht enthaltsam sey wachsam."

of their idolatry, and often desecrating even the confessional, which is but too frequently employed as a medium and a lure of pollution, to the purest and most innocent minds. But I searched further, and found written in 1 Cor. vii. 16, 'What knowest thou, oh wife, whether thou shalt save thy husband?' I read also the 12th and 13th verses of the same chapter, and I asked myself, How can mortal man forbid marriage among Christians, though of different confessions? Or, will the Roman Catholics confess themselves unentitled to that designation? Have not both Protestants and Catholics been baptized? Do they not believe in one God and Father, one Saviour and Redeemer, Jesus Christ? Can, then, the law, which prohibits the marriage of Roman Catholics with Protestants, be a law of love, such as Christ commanded? Or is it not rather a law suggested by the devil, who aims to sow discord among men, that so he may fall upon and devour them (1 Peter v. 8)? Is not such a prohibition the fruit of the most narrow-minded intolerance, and where hath Christ commanded or sanctioned such a spirit? Christ enforced love, because love is the fulfilling of the law; and the pope teaches discord and hatred: can that be Christian? Again, we find written, Matt. v. 17, 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil:' and yet, although the law says expressly, 'Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down thyself unto them,' the Roman hierarchy commands the worship of images and relics. Can this be termed anything but a mockery of God's commandments?

"Again, I found, in 1 Cor. xiv. 9, an express apostolic prohibition of speaking in the church in an unknown tongue; yet the mass is read in Latin, a language wholly incomprehensible to the majority of the worshippers; of what benefit, therefore, can the mass be to them? Is not this practice literally what the apostle terms 'speaking into the air?'

But once again, I, the Roman Catholic priest, read in Matthew xxiii. 8—11, the words of my Divine Master, proclaiming to his apostles, ‘Be not ye called rabbi, for one is your master, even Christ, and all ye are brethren;’ and ‘Call no man father upon the earth, for one is your father which is in heaven.’ And yet there resides in Rome a man who not only suffers himself to be styled father, but holy father; and, from his proud and lofty throne, desires to rule the world with a despotism which extends even to the mind, the faith, and the thoughts of mankind. And he permits himself to be honoured and worshipped, as if he were himself a god, or the Deity had appointed him his vicegerent and representative. But is this Christian? Can this be designated a teaching of God’s religion, according to the mind of Christ? The pope claims to be the chief bishop in the Christian church; but on what does he found the arrogant assumption? Solely on the groundless *ipse dixit* of one of his predecessors. For, that the apostle Peter was ever Bishop of Rome, far less, that he appointed his successors in that dignity to be primates of the Christian church, is a mere papal figment, which has been many times refuted; neither was Luther the first impugner of pontifical pretensions. Even as early as the fourth century, the Council of Carthage (Concilium Carthaginiensis III., ann. 397) says expressly, in its 26th canon, ‘That the bishop of the first bishopric is not to be regarded as chief priest, or as lord over the other bishops.’ Nor was it till A.D. 417, that the arrogant formula, ‘for so it hath pleased the apostolic chair,’ was employed for the first time by Zosimus; while the resistance instantly made to such presumption by his episcopal colleagues, is proved by a letter of the African bishops, addressed to his successor, Pope Bonifacius, ann. 419, in which they say, ‘Since it hath pleased Almighty God to raise thee to the throne of the Romish Church, we hope that we shall no longer experience the working of carnal pride and arrogance, which ought never to have been found in the Church of Christ.’ I now felt fully convinced,—

"First. That the pope is not a God-appointed ruler ; but that, on the contrary, the recognition of any priest, as head of the church, is wholly opposed to the doctrine of Christ.

"Second. That the dogmas of the hierarchy are irreconcilable with the doctrines of Christ, in the following particulars :

"A. The setting up of any mediator between God and men, besides the great Mediator, Christ Jesus.

"B. The doctrine of auricular confession.

"C. The doctrine of priestly absolution.

"D. The command of celibacy, which is not only unchristian, but demoralising in the highest degree.

"E. The prohibition of marriages between Catholics and Protestants is unscriptural.

"F. The worship of images and relics is unchristian.

"G. The reading of the mass in a language which is not the vernacular tongue of the people is unchristian.

"H. The celebration of the Lord's Supper, according to the ritual of the Romish church, is unchristian.

"Third. I am, moreover, persuaded that the priesthood, as a body, are not animated by a Christian, but a narrow-minded sectarian spirit, which leads its members to forget that we are all brethren, and, as being such, have an equal interest in the kingdom of God. Thus, although in outward semblance I was still a Roman Catholic priest, I was no longer so in the innermost convictions of my soul ; for, I could no longer regard, as true, those doctrines which, as a Roman Catholic priest, it was my duty to hold and to teach. And the questions arose in my mind, how then can I retain the name and profession of one ? How can I hold up my head as an honest man, while teaching that to others which I no longer believe myself ? Am I not, on the contrary, bound to confess and teach what I now hold fast as the true faith, unless I would act the part of a hypocrite towards both God and man ? Will any one say, that the pope had power to absolve me from all reproach of hypocrisy, even though I had continued to wear an outward semblance contrary to my inward feelings ?

Where, I ask, will you find in the Holy Scriptures, that any priest hath power to transmute falsehood into truth ; to absolve hypocrisy, and mock the omniscience of the Most High ? Reader, probe your own heart ; and if a spark of regard for the divine command, to follow what is just and true, yet glimmer there, it will give you the same answer that my conscience did to me ; and the voice of conscience is infallible, for God himself planted it in the breast of man, as his uncorruptible judge, even in this lower world. I am too much of a Christian to do any thing against my convictions ; and I was and am too deeply imbued with reverence for the word of God, to be capable of propounding false dogmas as the true genuine doctrine of Christ. On this point, I can appeal fearlessly even to my enemies, as well as to all who have known my professional career hitherto. I therefore threw up my situation in the Roman Catholic church, and withdrew from under the banner of the hypocritical hierarchy ; avowing openly and frankly my former errors, as well as my newly-adopted views, which are, I trust, founded no longer on human statutes, but in a simple belief of God's own word.

“But let me not be misunderstood : I abjure the authority of the pope and Romish hierarchy, but I remain a Catholic Christian, a Catholic priest. I do not desire to become a Lutheran, a Calvinist, a Baptist, or a Greek Christian. I remain a Catholic, but in accordance with the written word ; in accordance with the commands of Christ and his apostles. I am an Apostolic Catholic Christian, an Apostolic Catholic priest, and such I desire to remain : as it is written, let no one say, ‘I am of Paul, and I of Apollos, and I of Cephas.’ ‘What ! is Christ divided ? Was Paul crucified for you ? or were you baptized in the name of Paul ?’ I am well aware I shall be calumniated and anathematized ; every art will be employed to alarm my fears ; nor will threats alone be resorted to. Well do I know, that no means will be left untried to bring about my recantation or my punishment ; but all this is foretold, as by Christ himself, ‘Then shall they deliver you up to

be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake; but he that endureth to the end shall be saved.' 'Who,' exclaims an apostle, 'who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' I am in God's hand; without whose permission not a sparrow can fall to the ground, not a hair of my head can perish. And, although I see a heavy conflict before me, yet, trusting in God and in the power of his truth, I hope to be strong enough to sacrifice earthly advantages in days to come, as I have done in days that are past. Threats and calumnies I despise; and, despite the name of heretic, the excommunication, and the anathema, with which I shall be loaded, I will show myself zealous for the true, unadulterated doctrine of Christ, as it has taken possession of my mind; and henceforth be no more a minister of the pope and his false doctrines, but of Almighty God only, and of his holy word. I rely upon God, on my right, and on my country. Hear my words, oh pope! thou holy father! No mortal man should claim to be called father in the sense you do; for one is our Father, even he who is in heaven. Hear it, pope, clergy, and people; 'he that will be great among you, let him be your minister;' and 'he that exalteth himself shall be abased!' Hear it, pope! hear it, ye clergy! we are called to teach the word of God, but not the wretched inventions of man; we ought to live in all sobriety and honesty, and should be temperate, given to hospitality, apt to teach; but we should not live in unchastity and fornication; we should not be given to wine, or be greedy of filthy lucre; not strikers, but patient; neither brawlers nor covetous (1 Tim. iii). Hear it, oh pope! and ye Romish clergy: ye blind leaders of the blind; I declare

myself free from the banner of your unchristian hierarchy, that I may henceforth live and teach the pure gospel, such as Christ himself proclaimed it to the world. You will hurl your excommunication-thunderbolt at my head; you may even prepare for me your burning faggots, and forge your chains, as of old; but here I take my stand, and must abide whatever may befall me. May God be my helper! Amen."

Czerski's anticipations of secret as well as open evidences of Romish hostility were very speedily found to have been formed on an intimate knowledge of those with whom he had to do; for not only did the excommunication and anathema soon issue from the ecclesiastical courts, but calumny, and means of a still more flagitious character, were resorted to, for the purpose of ridding the hierarchy of so formidable an opponent. No one individual, not even Rongé himself, has been the object of half so much vituperation and slander, or been exposed to so many attacks on his life, as this so unpretending and naturally retiring man, whom no one ever even pretended to suspect of any political design, or any ambitious view. Czerski's duties are rendered much more onerous, his emoluments much diminished, his dangers infinitely multiplied, by his leaving the church of Rome. Why then should he be so pre-eminently selected as the target against which her most poisoned arrows are aimed, unless from a consciousness that a champion of the pure gospel, impelled by gospel motives, and wielding the sword of the Spirit, under the sole shelter of the shield of faith, is, after all, a more dangerous antagonist to antichrist, and more likely to win converts, who will abide in the day of trial, than those philosophising patriots who preach German more than Christian liberty, and foster instead of humbling the pride of understanding, and the self-sufficiency of the unconverted heart? Amid a host of vague and untangible calumnies, the Romanists have attempted to fasten two disgraceful characteristics upon Czerski—incontinence and avarice. Without reverting to the fact, that Luther had to bear the first aspersion, its folly is exceeded only by its

impudence; for who, in the present day, believes in the practical celibacy of the Romish priesthood, taken collectively, or is ignorant of the unbridled license, which is connived at, if not sanctioned, by the permission to keep as many and as often renewed female inmates (whether under the name of menials, or of cousins and nieces), as may be desired? "*Non unam sed mille habebas*" is, at least, an historical theorem of the Romish church; and, we see, Czerski states it having been actually propounded to him as a quietus to his expostulation respecting the arbitrary ecclesiastical, but unscriptural celibatic regulations. He entered the priestly office full of high and admiring thoughts of the purity and supernal sanctity of the priesthood; but, when initiated into the mysteries of the monkish cell and the priest's dwelling, he discovered those modern Pharisees to be truly depicted by the divine appellation of "whited sepulchres," which conceal all manner of loathsomeness and corruption. He shrank from, and abhorred this. He searched the Scriptures, and found in them no prohibition against marriage; but, on the contrary, an, at least, implied command; since, among the qualifications of a bishop, the apostle mentions being "the husband of one wife," and therefore, detesting concubinage, which was free to him, Czerski desired to marry, but found himself debarred from it by ecclesiastical law. He then resolved on contracting what has been termed a clandestine, or conscience marriage, with a young woman to whom he had become attached: and this he accordingly did, in the presence of respectable witnesses, summoned for the purpose, and who are still living to attest the fact. For he imagined, that as no Protestant clergyman could, and no Romish priest would, perform the ceremony, he might thus retain his vicarage, and yet live morally in the sight of God. This act reached, of course, the ears of his superiors, who, although they would have winked at a mistress, revolted at the very semblance of a wife; and commanded Czerski to put away her whom he regarded and treated as his lawful wife. He refused, avowing his conviction of the Bible-lawfulness of marriage; and

thus matters drew on, until his open renunciation of Rome, followed by episcopal excommunication, freed him from all the trammels and claims of ecclesiastical judicatories. He then hastened to obtain the legal sanction of a public ceremony for the marriage he had contracted, with all the binding solemnities practicable in his peculiar position.

But even here the Roman hierarchy tried to interfere, by prevailing on Czerski's mother-in-law to interpose her authority, his wife being a minor, to prevent that legal establishment of her daughter's fame and social position, which every mother must naturally desire. But this, and various other insidious attempts, were finally frustrated; the marriage was solemnized by a Lutheran clergyman, in pursuance of orders from the Prussian government: and Czerski, whose moral character never suffered in the estimation of those who understood the unconquerable legal difficulties of his position, had the gratification to find his congregation, his friends, and his Protestant neighbours, fully satisfied with the purity of his intentions. The second charge of avarice can be much more shortly disposed of. He relinquished a good and certain income for a poor and uncertain one. Nay more, he even gave up part of the scanty salary received from his devoted congregation, in order that they might, during his absence (for the purpose of "setting in order" newly-formed communities, or instructing those who desired to adopt a more evangelical confession), be supplied by an assistant preacher; he has evinced his practical conviction of the apostolically-recommended duty of believers "caring for their own," by taking his widowed mother and younger brother into his own house; and is further burdened by assisting another brother who has lost a lucrative situation in the Romish church, in consequence of giving Czerski a night's lodging while passing through on a journey. Lastly, although with a wife and family of his own, and only secured in a salary of £22 10s. per annum, he is frequently called upon to make journeys to infant apostolic churches; and though ill able to bear any additional expense, and unwilling, at the

same time, to refuse his aid when thus called upon, he has yet had the courage to meet these extra demands, not by pressing on the willing exertions of his people, but by limiting his own expenditure to the barest necessities. In the midst of these trials from without and within, Czerski is content to labour and live for the gospel, neither courting nor fearing publicity, and willingly copying the apostolic model, in journeyings often, in perils by his own countrymen (aye, and countrywomen too, since young ladies were actually *bound over to keep the peace*, in consequence of having pelted him with stones in Posen, at the time of the formation of an apostolic Catholic church there). He is in weariness often, in cold and nakedness; besides that which cometh on him daily, the care of all those churches which adopt a scriptural symbol, and towards whom, even out of his deep poverty, he manifests the riches of his liberality, so that we have heard of his sending the, for him, large sum of fifty dollars, the third of his income, to assist a poor congregation of apostolic Catholics at Grandentz. But a still nobler and more convincing evidence of Czerski's superiority to all mercenary motives, as well as of his deep sincerity in abjuring Rome, will be found in the following indisputable fact. A Polish lady of rank and fortune, having been led to believe that motives of temporal interest had induced Czerski's secession from the Roman communion, offered him by letter a certain provision for life, not only for himself but for all his family, if he would re-enter the church, even though he could not its priesthood. Czerski's reply to this very generous, though mistaken offer, is interesting; it ran thus:—

“ Much honoured Lady,

“ In your letter of the 30th of June, you express your opinion, that in forsaking the creed of the Roman Catholic church, I cast off the revealed doctrine of Christ, and had myself fallen into error, into which I am now striving to lead others. I perceive, with regret, that you regard the church of Rome as identical with the church of Christ, and by conse-

quence consider a forsaking of the former as equivalent to apostatizing from the truth as it is in Jesus. I must hence conclude that your religious instruction has not been derived from the only true source—the Holy Scriptures; but from the catechism of Romish hirelings, who speak and teach as their own interest prescribes, or Rome commands. I cannot, therefore, do otherwise than refer you to the Bible; and call upon you in the words of Christ, ‘Search the Scriptures, for in them ye think that ye have eternal life, and they are they which testify of me’ (John v. 29). A diligent study of those Sacred Scriptures which the ancient fathers so urgently commend to all Christians, will speedily convince you that the Catholic faith has been distorted, and the pure truths of the gospel obscured, by the ordinances of the Roman hierarchy. On this ground, it became my duty, as it is the duty of every orthodox Christian, to stand forth against ecclesiastical abuses, whencesoever they may have been derived; and it is, in like manner, your duty to examine for yourself *what is truth*, and not merely to adopt and repeat what the Romish priests have taught you. It was with the sacrifice of all temporal advantages, that I dared to oppose the usurped authority of the Roman hierarchy; and no earthly consideration can induce me to lay down the sword of God’s word, which I have lifted up against the enemies of Christ. The riches of this world cannot secure either the happiness of my life, nor my peace of mind. Christ says, ‘Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and thieves break through to steal; for where your treasure is, there will your heart be also.’ And, again, ‘Be not careful and anxious, saying, what shall we eat, and what shall we drink, and wherewithal shall we be clothed (for after all these things do the heathens seek), but your heavenly Father knoweth how much of them are needful for you’ (Matt. vi. 31, 32, German translation); and thus, hearkening to this admonition of the Lord, I seek only the kingdom of God and his righteousness, convinced that he who is the Giver of all good, whether

temporal or eternal, will give me my sufficient portion, so that I shall not die of want. You think my conscience must be much disquieted; you are infinitely mistaken. My conscience is much more quiet now, than when serving as a mercenary in the papal guard; for I now serve Christ only, and expect salvation solely from him, not from the pope and his usurped power. I protest earnestly to you, that neither the Roman pontiff, nor a faith grounded on the traditions of the Roman church, can save you. Open your eyes in time; forsake your worldly god, that you may the more diligently serve the true God, your Father, which is in heaven.

“ In your letter to me, you state your willingness, in the event of my returning to the Romish church, to secure to me, my wife, and my whole family, a sufficient income for life; but I repeat that earthly possessions can have no value in the eyes of a true Christian. I attach little importance to them; were it, indeed, otherwise, I might have had ample opportunities of gathering wealth in the church of Rome. Neither did I enter the marriage state for mere sensual gratification; but rather to show the world my conviction, that marriage is a divinely-appointed ordinance, and free to all who desire to enter its pale; from which, therefore, no earthly power is competent to exclude any individual or class of mankind. Had, on the contrary, sensual gratification been my object, neither means nor opportunities (as probably you are well aware) would have been wanting to me, as a Roman Catholic priest; and hence the prevalent immorality of the Roman clergy. A desire to live morally induced me to take a wife, with whom I now live happily, and hope to do so to the end of life; and I appeal to apostolic authority as my warrant, 1 Tim. iii. 2.

“ I remain, madam, your most devoted servant,

(Signed) “ JOHANNES CZERSKI.”

But, although calumnies, even from enemies, are painful to flesh and blood, they are trifles light as air, when compared

with the pangs inflicted by being misunderstood or misrepresented by those engaged generally in the same cause, and fighting nominally under the same banner, and this cup of bitterness has been more than once put into Czerski's hand. The first occasion on which any difference of opinion between Rongé and Czerski was observable by the public, was at the Leipsic conference, when the very lax and undefined symbol adopted by the majority, elicited strong remonstrance from Czerski and some others, who are worshippers of Jesus Christ, from a conviction of his godhead, as well as being believers in his "divine mission" and "historical existence." Failing to obtain the insertion of more explicit Christian dogmas in the Leipsic confession of faith, and over-persuaded to restrain all open expression of opposition, lest so early a display of disunion should strangle the infant cause of reform in its very birth, Czerski returned home, resolved to promote the honour of his God and Saviour to the utmost of his power, within the sphere of his own labours. His preaching, and more especially his efforts to induce the apostolic Catholic churches, which were successively formed in his neighbourhood, to adopt the Schneidemühl, or in other words, the "Apostles' Creed," as the expression of their faith, soon began to be talked of as wholly at variance with the skeleton model set up at Leipsic; and, although the professed liberality of the conference left each pastor and church free to add whatever they deemed scriptural doctrine to their individual confession, still the old pharisaical leaven, which reproached our Lord with "So saying, thou condemnest us also," stirred up the displeasure of the objectors to positive Christian dogmas,—a feeling which rose to open indignation, when Czerski addressed a circular letter to "all Christian Apostolic Catholic churches." This document, important in itself, but still more so in its results, was chiefly intended for, and circulated among, the dissenting congregations in Western Prussia, and well deserves a place here. Taking for his motto the apostle's address to Philemon, contained in four verses of the epistle, beginning with the 4th

and ending with the 7th verse, Czerski proceeds thus:—
“Such a feeling of joy as that here expressed by the apostle, in regard to Philemon, thrills through my bosom likewise, when I learn that you desire to maintain and uphold our faith, the true faith in Christ, ‘the word which became flesh, and yet was God’ (John i. 1). Confess the crucified one with boldness, according as we, too, frankly and freely confess with the apostle Paul, 1 Corinthians ii. 3, and Acts ii. 36. Let us strengthen ourselves when the world mocks at our faith (or, because we cannot preach to please men, even shows hostility towards us), with the words of Christ, ‘Whosoever shall confess me before men, him will I confess also before my Father who is in heaven;’ and we may ask those who doubt his divinity, in the words of Jesus, ‘Art thou a master in Israel and knowest not these things?’ But to you I address the words of the beloved disciple who lay on Jesus’ breast, ‘If the anointing which ye have received of him abide in you, then need ye not that another should teach you? For as this anointing teacheth you of all things, and is truth and no error, so abide ye in the truth that HE hath taught you. Yes, my children, abide united to him, that, when he shall appear, we may have joyful confidence, and not be put to shame before him at his coming (1 John ii. 27, 28, Luther’s translation). You have, my brethren, just grounds to be offended, that in a confession of faith professedly Christian, Jesus Christ himself, from whom alone it derives the appellation, should be passed over in silence: he who forms the sole foundation of our faith; for why, else, should we call ourselves Christians? If we regard Jesus in the light of a moral teacher merely, I can really see no reason why the disciples of Confucius should not be received as members of our communion; for, truly, it would not be easy to find fault with the morality he taught; and the belief in one God was also one of his tenets. But, verily, Jesus Christ is God. He is the stone which was set at nought by the builders, but is become the foundation-stone. Nor is there salvation in any other; for there is no other name

under heaven given among men, whereby we must be saved (Acts iv. 11, 12, German translation). It is wholly incomprehensible how any one can deny the godhead of Jesus Christ, considering how frequently and explicitly it is declared in the New Testament. When Christ asked his disciples what they thought of him, Peter replied, in the name of all, 'Thou art the Christ, the Son of the living God.' And the Lord says of himself, 'I am the way, the truth, and the life. No man cometh to the Father but by me' (John xiv. 6). Again, Jesus, when addressed by the high priest in these words, 'I adjure thee by the living God, tell us whether thou be the Christ, the Son of God,' replied, 'Thou sayest it' (or, as it is related by Mark xiv. 62, 'I am'). 'Nevertheless, I say unto you, henceforth you will see the Son of Man seated on the right hand of the Almighty, and coming in the clouds of heaven' (Matt. xxvi. 63, 64, German translation). Thomas, when convinced of the resurrection of Jesus by the testimony of his own eyesight, called out, 'My Lord and my God!' In the first ages of Christianity, a firm belief in the God-man Christ Jesus was made the constant condition of admission to baptism; thus we find that the Ethiopian eunuch, when desirous of baptism, prevailed on Philip to administer it by professing, 'I believe that Jesus Christ is the Son of God' (Acts viii. 37). And, indeed, this doctrine pervades the whole New Testament, like a mild yet clear light, guarding us alike from error and misapprehension. What need have we, therefore, of further witness? Possessing which, it seems difficult to conceive how any who affix any value to the Bible, can deny the godhead of Christ. Must not the Koran be of equal value in their eyes? Verily it is tantamount to refusing to see by the brightest light of day. But let us join the Apostle John in proclaiming, 'Whosoever belongs to the company of God's children, overcometh the world; and this is the world-conquering victory, even our faith. Who can overcome the world but he that believeth that Jesus Christ is the Son of God?' (1 John v. 4, 5,

German translation). How deeply must it have grieved you, beloved brethren, to perceive that men have dared to attempt to shake this foundation corner-stone of our faith, the godhead of Jesus Christ; thereby endangering the whole building of Christianity! But you see in this an evidence, how disturbing and destructive may be the effects of the most peaceful stream, when it bursts its bounds and foams along at its own will. It not only destroys the fair-sown fields of the husbandman, but, in its wild fury, uproots and overturns the firm dwelling in which he hath hitherto lived securely; leaving nothing behind but sterile sand, or putrifying slime. But have you not yourselves raised a voice of lamentation over the destructive tendency which some have striven to give to our noble efforts? Have you not yourselves asked in alarm, what would remain to us, were Christianity assaulted in its very foundation, by removing the doctrine of Christ's divinity? Therefore do I now lift up my warning voice to you, beloved brethren, that you may give no heed to those who seek to transplant you from Christianity to the barren sands of heathenism; and to this end, I hereby lay before you the open confession of my faith. 'I believe in one God the Father, the Almighty Creator of heaven and of earth; and in Jesus Christ, his only begotten Son, who was conceived of the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; who descended into hell; who rose again from the dead on the third day; who ascended up to heaven, and sits on the right hand of God the Almighty Father, from whence he will come to judge the living and the dead. I believe in the Holy Ghost; in a holy, universal Christian church; in the communion of saints; in the forgiveness of sins; in the resurrection of the body, and in a life everlasting.' You see, therefore, Christian brethren, that my faith is that of the apostles, and must, therefore, be the true Catholic faith; and that, far from desiring to impugn the venerable, stable, and unchangeable articles of faith, and doctrines of the true

Catholic church, I call upon every one to join in their defence; for our object is not to pull down what God hath built, but rather to overturn what men have raised, and falsely called the work of God. Is it not a deep abuse, when a sinful man, such as the bishop of Rome, arrogates to himself divine right, and seeks to rule over the consciences of men, as if he were a god upon earth, even presuming to call himself the vicegerent of Christ? When we have one head over all, our Lord and Saviour Jesus Christ, it must be, indeed, a heavy and blasphemous offence to usurp his throne. Know ye not, beloved, that no one of the apostles, neither Peter nor any other, ever attempted to call themselves the vicegerents of their Divine Master, or to regard themselves as other than ministers and promulgators of the word of God?

“ Search diligently in the Scriptures. Examine Acts x. 26; Revelation xxii. 9; John xx. 22, 23; Acts xi. 1, et seq.; viii. 14, xv. 7, and xiii. 22; 2 Corinthians ix. 5. Christ the head of the church, Ephesians i. 22, xiv. 16—23; Colossians i. 18, &c., &c.; and you will find that Christ is the head over all of his church, and that whosoever arrogates to himself his right and honour, is guilty of a sacrilegious crime, to extirpate which we are bound to join hand in hand, and that with the more determination, on account of the depth of the darkness and the length of time which has added strength to its power. Nor is it enough that this man has, in the madness of his pride, sought to push Christ from his throne; he has further, in order to prop his power and to estrange his ministering servants from their native connexions, overthrown all laws of God and nature, and, by the invention of the rule of celibacy, thrown a snare around our consciences, opened a wide door to immorality, and given free space for the exercise of the most unbridled licentiousness; as you, beloved brethren, have but too often had opportunity to observe, and to weep over the abominations committed in holy places. God has, on the contrary, commanded, ‘The priest shall take a virgin to wife’ (Leviticus xxi. 13, German translation), with which

you may compare Ezekiel xlv. 22, and the apostle Paul's recommendation of marriage, 1 Cor. vii. 2, 1 Tim. iii. 2, and Titus i. 6. Need I, my beloved brethren, further depict the sad picture of what human statutes and inventions have produced? Do you demand that I should lead you through the melancholy field, in which grows the rank harvest of weeds which men have sowed in the genuine wheat-field of the Lord Jesus? Shall I tell you how men have forbidden us to worship our Lord in our own native tongue? How the grace of God is openly bought and sold for filthy mammon? How the food which his kind Father's hand offers to the hungry is held back from us, and thereby a temptation put in the way of the innocent to accuse themselves of guilt before God, in things which he hath not forbidden, with whom a broken and contrite heart is not despised? But let it suffice, dear brethren, that I have called your attention to these things, that you may understand that we do not contend with God, but with men: that we defend the commands of God, but openly oppose human tradition, to a very few of which we have alluded, but of which, alas, a host still remain behind. Assemble yourselves, Christian brethren, and unite with each other, hand in hand, to build up the church of Jesus Christ.

“Will you suffer yourselves to be misled to assist in rearing any other than that Christian church, which not one people or nation, but every people and nation throughout the universe, should help to rear, and which is destined to assemble every people, and kindred, and tongue, within the great father-house of God? Let us, therefore, beloved brethren, call this church not a German Catholic, but a Christian Apostolic Catholic church; for the boundaries of Germany are much too narrow to circumscribe Christianity. Did Christ become man only for the benefit of this or that nation? Does his doctrine avail for Germans only? Does it not avail for all mankind? Let us, then, give up every thing which can by possibility endanger his kingdom, and hold fast by his holy, unalterable doctrines of faith: offering a bold front to the enemy, whom

we are called to combat, and who 'sowed tares among the wheat while men slept.'

"But we have awakened from sleep. Let, then, the thorns and thistles (that is, the abuses) be gathered into bundles and burned. Take unto you the armour of light and faith. Lift up your voices to God, that his almighty arm may protect us against all the powers of darkness, and his grace prove to us a brazen shield, against which the arrows of human perversity shall impotently dash themselves. The prize is well worth the combat. A Catholic church, such as that which Christ founded, the apostles taught, and the martyrs sealed with their blood, is the object of our struggle. But to this we never can attain unless we throw ourselves, with united force, upon the dark host of human dogmas which have hitherto been imposed upon us as being the commands of God. Lord, lend us thine arm! May thy grace illumine our understanding! May thy light shine upon our path, and make day arise where the darkness of night hath hitherto reigned! The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you all! Amen (2 Cor. xiii. 13). Written at Schneidemühl, on Trinity Sunday.

(Signed) "JOHANNES CZERSKI,

"Pastor of the Christ. Apost. Cath. Congregation."

The publication of this letter, though circulated chiefly among those congregations in Western Prussia, which owed their rise, in great measure, to Czerski's instrumentality (and which, even at that early period, counted, according to the monthly return, 2945 members), gave a sudden interruption to the truce, which until the meeting of a general German council had been agreed upon, between the Berlin accusers and defenders of the Leipsic symbol, and seemed likely to lead to an open ranging under different banners; which, though, in the nature of things, it must sooner or later take place, the rationalist party was specially desirous of retarding as long as possible. With this view, Mr. Anton. Müller, Czerski's early friend, and the talented editor of the Catholic

Reform Journal, went in all haste to Schneidemühl to prevent, if it might be, the threatened separation. Meanwhile the rumour spread, and the Roman Catholic party, not only in Germany, but in France, sounded loud pæans over the speedy dispersion likely to follow disunion in the Catholic 'dissidents' camp. Those who had, whether as friends or foes, followed their course with attention, must have confessed in their secret soul, that a radical difference of religious views had existed between Czerski and Rongé from the beginning; and that, if the opposition were new in profession, it was old in sentiment; as old and irreconcilable, in fact, as the opposition between Christianity and Deism, and therefore no way likely to induce in either a return to Catholicism, which each had abandoned upon personal and heartfelt conviction, though starting from different premises and tending to different ends. The following letter, which Czerski published on the 17th July, was most probably the result of Mr. Muller's remonstrances:—

“I feel compelled to lay the following statement before the public. It has been urged upon me from various quarters, that my late circular to the Apostolic Catholic churches is calculated to convey the idea that I desire to produce a schism in the new church. It were, indeed, a criminal attempt to hinder the growth of the infant community, by sowing in it the seeds of discord. But I left the church of Rome, not, as many think, from motives of private interest, neither was I led to do so by any human influence; but I was solely impelled by a living faith in Jesus Christ, the Son of the living God (and that with the sacrifice of many worldly advantages, and even at the risk of my life), to oppose the pernicious traditions and superstitions of the Romish church. But with an equally steadfast resignation do I take my stand against all unbelief, in whatever form it may appear, and am very far from making common cause with any who do not acknowledge Jesus Christ to be the Son of God. My circular letter, therefore, is not levelled at the Leipsic conference in particular, but against the elements of unbelief, wherever and by whom-

soever they may be avowed. For, to keep silence when the truths of Christianity require defence, would be to sin against my Lord and Master Jesus Christ, who hath said, 'Whosoever shall confess me before men, him will I confess before my Father in heaven.' Neither did I ever subscribe to the Leipsic confession of faith, which by no means satisfied me; I only put down my name as having been present at the conference; and surely all who have the weal of the young cause at heart, must condemn as criminal every attempt to introduce unbelief within its pale, under whatever garb. My letter cannot possibly offend any but such as are wholly devoid of faith in Christ, and are, therefore, enemies of his cross; 'whose god is their belly, who glory in their shame, who seek earthly things' (Phil. iii. 18, 19). To such the doctrine of Jesus is a stumbling-block, and the preaching of the cross foolishness (1 Cor. xviii. 23).

"I appeal, therefore, again to all spiritually-minded Christians, and call upon them in the apostle's words, 'Separate yourselves from superstition; cast off antiquated fables (1 Tim. iv. 7, Luther's translation); reject vain traditions; but hold fast the faith of Jesus Christ, the Son of the living God.' 'Flee unbelief, but let us strive to follow after righteousness, love, patience, meekness; to fight the good fight of faith, and to lay hold on eternal life, to which we are also called' (1 Tim. vi. 11, 12). 'Let our conversation be in heaven, from which also we look for the Saviour, the Lord Jesus Christ; who shall transform our frail body into the image of his glorious body, by that mighty power with which he is able to subdue all things to himself' (Phil. iii. 20, 21).

(Signed) "JOHANNES CZERSKI."

The above needs no comment, and must find an echo in every Christian heart. The Leipsic and Berlin authorities of course accused Czerski of tergiversation, in having first signed, and then opposed, their creed; he, however, declares he did not sign it; and assuredly he did not intend to do so: but the rationalist party have all along evinced so eager a

desire to keep an appearance of unanimity on the surface, that I cannot help suspecting the unwary subscription to making one at the conference has, by some "pious fraud," been made available as a subscription of the resolutions there drawn up. But the controversy would not be fairly stated without the excellent letter, in which Czerski defends himself from the charge of having been led to abandon his dissident Catholic brethren at the instigation of foreign ecclesiastical influence (an aspersion which we shall have occasion again to advert to, when repeated by Rongé), and in which the Schneidemühl pastor meets at once the premature triumphs of the papal party, rejoicing in what it calls "a schism in the schism," and the bitter lamentations of the rationalists, over "the impolicy of weakening, by division, a still infant cause." The letter was published originally in the "Berlin Catholic Reform Journal," and must, therefore, be authentic; report, indeed, says it was addressed to the editor.

"Dear Friend,

"*Schneidemühl, July 3.*

"The suspicion, as expressed in yours of the 26th ult., that I have yielded to foreign ecclesiastical influence, is entirely groundless. No one can abhor the hierarchy, or, in other words, a priestly system for the suppression of human freedom, whether physical or moral, more than I do; and I have, I think, shown it plainly enough, by having been the first in modern times who, at the risk of losing all secular advantages, and even life itself, threw off the fetters rivetted by Rome's hierarchy, and fearlessly proclaimed that this caste had no right to domineer over and enslave mankind, robbing them of the liberty with which Jesus Christ, the Son of the living God, had made them free. But with the same determination with which I have fought, and continue to fight, against the superstitions and usurpations of Rome, must I likewise combat unbelief, though not under the instigations of foreign influence, but inspired and upheld by a lively faith in Jesus Christ and his revealed salvation. Such aims and efforts can offend none but those who are without faith; who regard the suggestions

of their own minds as the truth; and desire to follow the glimmering lamp of reason as their guide through the wilderness of life. All such persons know absolutely nothing of Christ: for, supposing them acquainted with the historical fact of his having once existed in this world, still, to the object for which his father sent him upon earth, to what he accomplished during his stay upon earth, and what he thereby became to the human race, they are wholly strangers. The consequence is, they despise his doctrine which they know so little, which they will not receive, and will not follow; they are not 'with him, and he that is not with him is against him,' as he himself declares (Matt. xii. 30); 'and whoso gathereth not with him, scattereth abroad.' Justly, therefore, may all those who worship their own reason as an infallible guide, instead of following the revelation of Christ, be termed his enemies; for Christ is not to them what he assumes to be. His doctrines, that he is the Son of the living God, that we are ransomed from eternal damnation by his death, and that we can be sanctified only by the Holy Ghost, are to them an offence, and the whole doctrine of the cross, foolishness. Hence, I am fully justified in terming all who refuse to submit humbly to the revealed will of God in regard to Christ, his enemies, and their course actually sinful; for they sin against the Holy Ghost, which will never be forgiven, neither in this world, nor in the world to come; they belong to the lost, and it grieves me to think that you, whom I have loved, are resolved to be one of the number. Listen to what the apostle Paul says (1 Cor. i. 18—22) of you worldly-wise men. The self-sufficiency, or, more properly, the high-mindedness of rationalists, prevents them perceiving that their wisdom is, in the sight of God, foolishness; their supposed advancement, a real retrogradation; and it is not the believers in the divinity of Christ who remain behind in the march of time, but the unbelievers who, following their own imagined wisdom in preference to the positive revelation of God, choose to adopt reason as the principle of reformation and salvation, forgetting that, could

their principles be successfully promulgated, the heathen times of Greece and Rome, if not savage barbarism itself, must once more be spread over the earth. All, therefore, who seek to promote such views, remain behind the march of time; for they cling to heathenism, which, thanks be to God, is, to all Christians, a time gone by. 'The light shineth in darkness, but the darkness comprehendeth it not' (John i. 5). You say in your letter, 'It would have been better for my fame, had I kept silence in the case alluded to;'^{*} but do you not see I should then have resembled those dumb dogs spoken of by Isaiah lvi. 10, had I kept silence regarding the endeavours of those who, since they will not acknowledge Jesus Christ as the Son of God, I must consider his enemies? I declared, in the presence of the Leipsic council, whoso denied the divinity of Christ, to be no Christian. Can you, too, think me influenced by the desire of worldly fame? A true Christian seeks his glory in something else than the wild clamour of human applause, 'He that glories, let him glory in the Lord' (1 Cor. i. 31); and again, in chap. iii. 20, 21, it is written, 'The Lord knoweth the thoughts of the wise, that they are vain: therefore let no man glory in men, for all things are yours.'

"You say, 'History will condemn me;' but I tell you, the unbelieving are condemned already (John iii. 17, 18); nay, more, they are declared in Scripture to be not only condemned, but damned; for it is written (Mark xvi. 16), 'Whosoever believeth and is baptized, shall be saved; but he that believeth not shall be damned.' These are hard sayings to the unbelieving; and because the doctrine of the cross appears foolishness to them, they desire to force their opinions on all the world, not considering that this is really a compelling of conscience, though it be to unbelief, instead of to belief. And why do they so eagerly seek to enforce their unbelief? Simply from a desire to find, in its universal adoption, a confirmation of their own wavering resolutions; a silencing of their own

^{*} Czerski's circular letter to the West Prussian churches.

secret doubts, which assuredly, in their better moments, are ever prone to awake and disturb their quiet. But it is a vain effort to uproot the true faith, to veil the revealed truth concerning the Son of God, or to banish from the world the Holy Ghost—that eternal comforter of suffering humanity. Have you never read what Jesus said, ‘The stone which the builders rejected is become the head of the corner; whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall, it will grind him to powder?’

“The rationalists lighten the victory to the Romanists. How, indeed, can it be otherwise, since both parties, whether credulous papists or sceptical rationalists, follow one and the same end—the extirpation of the true faith and the placing of a false one in its room; to dislodge divine revelation, and bind their own burdensome human inventions on mankind? For, is it not palpably a human invention to set up man’s puny reason as infallible, in contradistinction to the doctrines laid down in the sacred books of the Old and New Testaments? The pope and Roman hierarchy follow a similar course; and the criminally arrogant assumption, of the infallibility of the Roman pontiff, in conjunction with his cardinals and bishops, is only an attempt to impose the dogmas propounded by their human reason, on the world as divine, and a desire to have them received and followed as such. I know well that you do not, any more than I, believe the Holy Ghost to be limited to the pope, cardinals, or bishops, either individually or conjointly; but I wish you to see, that the papal college acts, in fact, upon rationalist principles, though with much more foresight and circumspection than you do; and this enables them to employ even the religion of Christ as an engine in accomplishing their selfish ends. They are chiefly distinguished by the secrecy with which they pursue their rationalistic views, and the air of sanctity which they contrive to throw over all their proceedings; whilst you, on the contrary, advance with open visor to attack and disparage the faith of Christ: but though your

selected weapons be different, your aim is identical. Or think you, perhaps, that I do the Romanists injustice, when I say, that they have no faith themselves, and seek to turn away those who have? I can assure you, that by far the greater portion of the Romish priesthood are destitute of all Christian belief, and make a mockery, among themselves, of that which they profess to hold most sacred. I know many who do this; now you do the same, only not in secret. You have resolved to decide in your assemblies as to the mode of doctrine, and to dictate to your clergy the norm according to which they are to instruct you and your children in sacred things. How can you possibly do this—you, who have, in reality, neither doctrine nor faith? The clergyman is to be your teacher, your spiritual guide, and the cultivator of your souls; what is to be the rule and substance of his teaching? In consistency with your principles, you cannot advance any articles of faith; but each must be left to himself, to choose and to follow his own course of life. According to what code can you pretend to try the thief, to punish the murderer, or to render the evil-doer innoxious? The individual reason of each, that sole guide which you allow, had suggested his plans, had approved his deeds. Of what use can a clergyman be, to you, among whom each is constituted his own guide, reformer, redeemer, and recompenser? Even belief in a future state is left undetermined; does one of you adopt it? it is well; does he reject it? it is also well. Oh, comfortless creed! Oh, most detestable scepticism, which degrades man to a level with the beasts that perish! Against so miserable a creed, not only I, but thousands, will contend, to the utmost of their power, in order to ward off from ourselves the guilt and the reproach of having, by our fault, caused any to perish for whom Christ died (1 Cor. viii. 11).

“Your friend, “JOHANNES CZERSKI.”

One other letter seems, in justice to Czarski, to demand a place here. It appeared in the July number of the “Catholic Reform Journal,” and is addressed to Dr. Theiner. It proves

that the accusation brought against Czerski, of a desire to make himself the leader of the party, is without foundation. The letter is as follows :—

“ Reverend sir, and beloved brother in Christ Jesus,

“ The intelligence of your having left the ranks of the Romish priesthood, and your being firmly resolved to devote your powers to the true free church (apart from all human ordinances and traditions), has filled my bosom with joy.

“ I have not, indeed, the honour of your reverence’s personal acquaintance ; but the spirit of truth by which you are animated, and enabled, in defence of the pure revealed doctrine of Jesus, to enter the lists against all falsehood, is known to all, and has reached even unto me. By this spirit of truth I feel myself attracted towards you ; and these lines are designed to express at once my joy and high estimation of the step you have taken. You may, perhaps, be already aware that I, too, have forsaken the service of Rome, because I perceived in it a heathen rather than a Christian adornment ; and hatred and discord in the place of that love, which the apostle declares to be the ‘ fulfilling of the law ’ (Romans xiii. 10). Moreover, I severed myself from the Roman priesthood, because the great majority are either voluntary or involuntary hypocrites ; because a living faith in Jesus Christ is abandoned by most of them, and his pure doctrine obscured ; and because, finally, the Romish church justly deserves the reproach of ‘ vainly honouring Christ, teaching for doctrines the commandments of men ; ’ ‘ laying aside the commandment of God, and thus making the word of God of none effect by her traditions ’ (Mark vii. 7, 8, 13). I left, therefore, an ecclesiastical society which refuses, in its pride, to see that its established ordinances run counter to the gospel of Christ ; and which seeks to maintain and uphold its own statutes, because on them its worldly power depends, even at the cost of truth itself. My powers, therefore, such as they are, I have consecrated to the spread of pure Christian doctrine, and will continue to labour in this cause to the end of life.

“No inconsiderable portion of Roman Catholics have awakened from their spiritual sleep, and opened their eyes upon the pure light of the Sun of righteousness. It is, however, deeply to be deplored, that some of those who have fallen away from Rome, have likewise fallen away from faith in Christ, as the Son of the living God. One cause, perchance, of this distressing state of things may be, the want of a determinate direction for all the new congregations. You, reverend sir, are in a position to afford, by your extensive learning, very essential service to the infant church. You can point out to her the course she must follow, in order to pass through the hosts of enemies and rivals which beset her path, towards the great goal she has in view. I, for my part, gladly commit into your hands the guidance of the congregations of a portion of our father-land; and, in the persuasion that you will go before us in the way which leadeth to salvation, I willingly submit myself to your direction.

(Signed) “JOHANNES CZERSKI.”

Before concluding this summary of the chief points in Czerski's experience, labours, trials, and successes, the details of which will, from time to time, appear in the chronological account of the progress of the reform movement, it is requisite to notice a very singular occurrence, which I give on the authority of the “Catholic Reform Journal” for October, 1845. The article is dated, Schneidemühl, October 17.

“In order to correct the erroneous statements which have appeared in several public journals, respecting some late events which have taken place in the Christian Catholic congregation of this place, I beg leave to state the following, as the true circumstances of the case:—

“Pastor Czerski having for a considerable time carried on a correspondence with the Berlin protest party, the latter sent hither a deputation, consisting of several persons who had been members of the Lutheran church (together with an Englishman named Smith, and his wife), whose commission was to treat with the members of the Christian Catholic con-

gregation here, for procuring them recognition by the state, on condition of their consenting to form an Episcopalian Catholic church. The said deputation attended the divine worship of the Schneidemühl congregation; and, when it was ended, commenced their negotiations with the church committee of management. But it very soon appeared clear to all who were present at the conference, that whoever desired to follow the dictates of his own conscience, must decline all share in bringing about the wishes of the deputation, the purity of whose motives, to appearance at least, were too equivocal to recommend the signature of the document, which had been brought by them for acceptance.

“The deputation, therefore, left Schneidemühl without accomplishing the object of their journey; and, under a feeling of mortification at their want of success, so far forgot themselves, as to calumniate both Czerski and his church. Among other misrepresentations, they are said to have propagated the report, that Czerski celebrates an almost heathen worship, as in old times, with the censer and the pyx. But Czerski having retained the servitors and the bell in the celebration of mass, is justified by the state of mind prevalent among many of his congregation, who, so recently emancipated from Rome’s fetters in essentials, still cling to some outward ceremonies; but no one at all acquainted with Czerski will suspect him of undue regard for mere externals. In this respect, he is isolated from the other congregations in his neighbourhood, with the single exception of that at Thorn; but we confidently trust, that this courageous professor of the faith as it is in Jesus, who has sacrificed all for conscience’ sake, will be enabled to recover that full share of acknowledgment of his worth which is so justly his due, and of which he has been (we hope) only momentarily deprived.

“In the Schneidemühl confession of faith more recently given in to the Prussian government, the congregation declares, ‘That after having carefully examined and tested the Augsburg confession, they find it in all essential points so conformable

to their own views, that they have no hesitation in avowing themselves one in faith with the Lutheran church, in the main; even as they hold in all points with the Catholic church, save and except in regard to the abuses and errors which Rome has introduced.' There is reason to hope that, abiding as they do, by the principle, of taking the Bible for their rule and guide, any unscriptural usage which habit and long-accustomed reverence for the sanction of antiquity has rendered sacred in their eyes will, by degrees, be relinquished; and that the young of the flock will be educated in so full an acquaintance with the word of God, as to render adherence to superstition of any kind by them as unlikely as it is undesirable.

CHAPTER VIII.

 REFORMATION OF THE NINETEENTH CENTURY
 (CONTINUED).

Dr. Theiner—His History—Secession from the Romish Church—Its Important Consequences—Extracts from his Work, “Efforts at Reform in the Catholic Church”—His Observations on Papal Relics—The Host—Use of the Latin Language in Divine Worship—Compulsory Celibacy of the Priests—Mixed Marriages—Doctrines and Practices of the Romish Church.

THE importance attached to Theiner’s renunciation of Rome renders some slight account of this Roman Catholic ecclesiastical teacher necessary. John Anton. Theiner, doctor of theological and canon law, late parish priest of Hundsfeld, is the son of a master shoemaker who, emigrating from Moravia into Silesia, settled in Breslaw, where the subject of this notice was born, December 15, 1799. His education commenced in the cathedral school, then under the direction of Canonikus Krüger. From that he passed to the Catholic gymnasium in Breslaw, which he attended from 1811 to 1818, and finally devoted himself to the study of theology, under Dereser, in the Breslaw university. Imbibing the spirit which animated the venerable and enlightened Dereser, Theiner’s future life received a decidedly scientific theological direction, which was still further advanced by his appointment to the office of

amanuensis of the university library. On the 17th of April, 1823, he obtained the degree of Doctor of Theology, and soon after the chaplaincy of Zobten, near Löwenberg. He afterwards officiated for a short time, in 1824, as chaplain in Liegnitz; and, in the autumn of that year, was appointed extraordinary professor of the Catholic theological faculty in the university of Breslaw; and, in December, 1826, obtained the dignity of a Doctor of Canon Law, from the faculty of jurisprudence in the same university.

This year was memorable in the annals of reform, for it witnessed the appearance of a very celebrated work, entitled, "The Catholic Church in Silesia," which, though at first published anonymously, was generally ascribed to the vigorous mind, if not wholly to the pen, of Theiner; and the dean and chapter were so entirely of this opinion, as to insist on his removal from his professorship, lest the students should be infected with his views. But though among the most eminent, Theiner was far from being the only Silesian ecclesiastic who felt the imperative necessity for reform; and very many clerical associates, among others, Henkirch (at this moment acting prebendary at the Breslaw cathedral), joined with him in trying to effect some purification of the Romish liturgy from various unnational and unecclesiastical additions. They petitioned their prince bishop to sanction the introduction of the German language into the church service, and besought him to consent to a modification, at least, of antiquated ceremonies; but their efforts remained fruitless of any good result, only drawing upon themselves severe reproof, and an insinuation that their views savoured of revolutionary intrigue. They, in fact, belonged to the working clergy, and therefore could count on no support from the hierarchy, and little from the government. Even when the nobility afterwards joined the inferior clergy in an application to the late emperor of Germany (in his capacity of king of Bohemia), imploring his interference to procure them relief from a long list of ecclesiastical grievances, they were referred back to the prince bishop, the government

alleging its unwillingness to meddle with the internal affairs of the church. The only consequence of the petition therefore was, the deposition of many clergymen, and the compelled declaration of others (on which hung the bishop's forgiveness of the past), that they would in future regulate their conduct, not by Scripture, nor even by the rules laid down by the best doctors of canon law, but solely by the decisions of the council of Trent. The mortifying rigour of this exaction was not suffered to be softened by any public statement of their motives; the affair gradually fell to the ground, and things went on in Silesia as before. But Dr. Theiner, although forced to yield to ecclesiastical domination, was neither induced to recant nor wholly conceal his sentiments, which, there is reason to believe, were both known and approved by men high in civil authority, who saw with prophetic glance the coming events of 1845, and therefore desired to introduce, in 1826 and 1827, a progressive and unobtrusive reform; but all such attempts were then suppressed.

In the summer of 1830, Theiner, in conjunction with his brother, Dr. Augustus Theiner (now resident in Rome), published his work on "The introduction of compulsory celibacy among the clergy;" and this led to his half-voluntary, half-compulsory relinquishment of his professorship; after which, he accepted a call from Count Blücher to undertake the pastorate of Polsnitz, near Canth. In 1836, an exchange to the parish of Grüssau was proposed to him: he accepted, and removed thither in August of that year; but finding his health suffer, and himself debarred from the literary intercourse to which he had been accustomed, he became a candidate for the then vacant parish of Hundsfeld, on which he entered on the 26th of November, 1837; and where he continued to officiate until, in obedience to the dictates of his conscience, he resigned his charge, and his connexion with Rome, on the 17th of June, 1845.

It is, therefore, with full justice, that Dr. Theiner is regarded as having paved the way for the present reform move-

ment, and his open adhesion to the German Catholic cause was, consequently, hailed as an occurrence of incalculable value by friends, whilst by foes it was esteemed an event involving very serious consequences. In proof of the importance attached to it, the following extracts from a well-written, though anonymous publication, may be given:—

“ The idea of separation from Rome is, indeed, of ancient date in Germany; and, though often for a time lost sight of, ever and anon recurred with increased energy. But recent events had, undoubtedly, given it a breadth and prominence unexampled since the age of Luther; and the boldly-expressed desire, elicited by the revolting exhibition of the so-called ‘unseamed coat of Treves,’ had met a joyful and ready response throughout the land. Yet, without casting any disparagement on the energetic and laborious efforts of those who first put their hand to the plough of reform, it must be acknowledged, none of them were in all respects gifted with the necessary qualifications of leadership; and an individual, whose purity of motive, unspotted character, theological attainments, and thorough knowledge, not only of the essentials and non-essentials of Roman Catholicism, but of the wants of a Catholic population, might entitle him to claim, and enable him to fulfil, the high and difficult post, was a desideratum more devoutly to be wished, than likely to be obtained. The importance of finding such a one, whose mind, character, and previous career, might awaken confidence, and give security for the wise guidance of a great and serious religious movement, was, consequently, very generally felt by those who paid a just tribute of admiration to the fearless courage of Rongé, the sterling piety of Czerski, and the long-tried fidelity of the venerable Licht; and many eyes were turned towards Dr. Theiner, as being the fitted, and as they hoped, the appointed one, who should, like a second Moses, lead forth his countrymen from worse than Egyptian bondage. It was, therefore, with eager anxiety, that the well-wishers of the German Catholic cause listened to reports of negotiations

being carried on from Berlin, Leipsic, Breslaw, &c., with the highly-esteemed pastor of Hundsfield; and with a corresponding disappointment, that they saw weeks and months draw on, without producing the so-much-desired favourable reply. When at length, therefore, the resolve of Dr. Theiner to consecrate his time and talents to the reform cause was publicly announced, the intelligence was not only hailed with triumphant joy by its avowed advocates, but assuredly by thousands besides, who had observed the progress of reform with silent satisfaction, and saw in his acquisition a pledge of its success and stability. In Dr. Theiner they recognised a man whom flatteries could not seduce nor popularity intoxicate; whose honourable position placed him above the suspicions of interested motives; whose established literary fame gave a warrant for the depth of his erudition; and whose efforts, twenty years ago, in the cause of reform, gave security at once for well-tested principles and stable convictions; while the spotlessness of his private and official life deprived calumny itself of all power to fasten on him any unworthy motive for desiring change. While, therefore, we would not forget that even the most gifted of men must ever remain but a weak instrument, and that it would be a presumptuous interference with the divine prerogative to depend for the success of so great and blessed a work, as the purifying the church of Christ from papal devices, on the judgment or energies of all, and still less of any individual of the human race; still, I do feel justified in regarding Theiner's adhesion as of such vast importance to the reform cause, as almost to form a new stadium in its development, while the services he has already rendered to it, even while under hierarchal restraint, afford a fair criterion by which to estimate what he may yet achieve. If we look at the short period during which the reform question has been agitated (scarcely ten months),* its progress

* This pamphlet was published in August, 1845, and its author declares himself *not* a German Catholic.

seems to exceed belief. Many thousands, in all parts of Germany, have already abjured Romish dogmas; numerous congregations have been formed; private dwellings, public temples, nay, the mountain and the field, have witnessed the reading of the sacred Scriptures and the celebration of divine worship; but what is much more, the, for ages, inculcated and firmly-rooted prejudice, that one could only be a Catholic by adhering to Roman faith, and Roman ritual, has been so rudely shaken, that it no longer possesses power to terrify the conscience and hold it in thralldom to the hierarchy. The unheard-of celerity aroused the alarm and the activity of the ultramontane party, and it betook itself to the old-accustomed, but somewhat worn-out artifice, of instilling suspicion of treasonable plots, as connected with the reform movement, into the breasts of German princes, and thus to procure the passing of prohibitory edicts against all meetings, even for religious consultation, although such measures ran directly counter to the most solemnly-sworn concessions of freedom of conscience. Their next contrivance was to stir up the rabble, by means of public processions and other devotional exercises, to share their views, and attack the adherents of the new doctrine with the more material weapons of fanatical zeal; and Rome itself, probably regarding the affair as too serious to be trifled with, did not, as upon former occasions, seek protection from the inroads of the schismatics, by intercessions to the Madonna, but, somewhat heretically, applied, it is said, for the, in our days, more powerful help of a puissant German diplomatist. Others counterfeit indifference and a supercilious contempt for the movement; while others still affect a kindly pastoral tone, and thus try to win back the erring sheep to the Roman fold. But neither mask nor soft words are now of much avail; and far more than any detailed accounts of reform progress do these ultramontane shifts and devices prove the depth of the channel which the new stream has already worn; and the dread felt by the old mariners, lest their worm-eaten, crazy bark should be overwhelmed in its waves. But, just

because of this rapidity in the reform movement, is such a man as Dr. Theiner requisite; whose clear-sighted, comprehensive mind may direct, guide, regulate, and, if need be, restrain its course, and guard against the irregularities to which every new and popular cause is peculiarly liable. The task is, indeed, not a light, but it is a glorious one. We confide in Dr. Theiner's fitness, no less than in his devoted exertion, to fulfil it; and we trust that very soon he will receive the co-operation of like-minded men, to share with him, in the Lord's vineyard, the heat and burden of the day, to the glory of God, the eternal salvation of many souls, and the temporal weal of our German father-land."

Such were the anticipations formed of Dr. Theiner in his new sphere of action, nor is there any reason to fear they have been disappointed. The first service performed by him towards his German Catholic brethren was, furnishing them with a liturgy and catechism, which seem to have met general approval. His next, and greater work, entitled "Efforts at Reform in the Catholic Church," of which the first part only has yet appeared, had the honour of being placed in the list of papal prohibited works. Some extracts may serve to show there was good reason for excluding it from the perusal of Roman Catholics. It is addressed "To all Catholic Christians, by whom the Revelation of Jesus Christ is esteemed sacred and eternal truth; but more especially to the congregations of Polsnitz, Grüssau, and Hundsfeld," as being those among whom the writer had laboured in the gospel, and commences thus:—"Beloved brethren, among you I have occupied the office of a pastor, and it is for you to judge in how far I have fulfilled its duties. But the priest is called upon to labour, not only by preaching, but by his walk and conversation; and, in this respect, my conscience bears me such witness, that I can look with confidence to your testimony likewise. The well-being and prosperity of the holy church of Jesus Christ has long lain near my heart; and therefore it has ever been my warmest wish, and my earnest endeavour, to promote its purification from

the abuses which, in the course of ages, have crept in; and to restore it to that state of purity, in which Christ, the Lord, gave it to the world. Nor has it ever been left destitute of men animated by the spirit of Christ, even in those times when corruption was most powerful, and who have lifted up their voices for the purifying of the church, and used their active endeavours to awake anew the Christian life within it. 'Verily, when we contemplate the Christian religion, in every place, we find it so grievously and deeply stained, that its form and beauty are no longer recognisable,' was the lamentation of the bishops assembled at the great church council at Basle, in 1431, as expressed in their address to all Christian princes.*

"The conviction of all Christendom, that the chief seat of corruption was in the papal power, gained ground; and often was the desire expressed that a thorough purification might take place, of both the head and members of the church. But all in vain; and this unremoved corruption occasioned the disruption, in the sixteenth century, of a large proportion of professing Christians, from the Roman communion; moreover, the purification of the church has been the desire and the endeavour of many enlightened princes, bishops, and priests, from that time to this. But such desire for removal of all unchristian admixtures has become still more powerfully awakened in our day, and that, not merely in the educated and thinking portion of mankind, but extending even to the lowest of the people. I, too, during the time I was professor of the university of Breslaw, strove to help forward the wished-for improvement, both by my lectures and writings. But never did I, in my sermons or in my parochial intercourse, call your attention to the abuses in the church. I trusted that, under the direction of the Holy Spirit, my pulpit proclamation of the doctrines of Christ, and my explanation of the appointed usages of the church, would suffice not only to guard you from

* *Mans. Consilia*, t. xxx., pp. 62, 235, et seq.

the pestiferous influence of superstition, but to confirm you in the pure and saving belief of the gospel.

“I trust in God that I have not laboured among you in vain. But circumstances compel me now to break silence towards you; for the confidence and love which I have experienced in the midst of you, render it a duty for me to confide to you the motives which impelled me to lay down my office, in order that you may not be led to think evil of a man who has walked among you for years, free from even the breath of scandal. I must, therefore, though reluctant to disturb your peace, now enlighten you respecting some abuses in the church, the removal of which I have formerly, but in vain, tried to accomplish.

“The abuses which deform the Roman Catholic church, the direct opposition in which it at present stands to the state, to the better spirit of the age; but, above all, to the pure doctrines of Jesus Christ, and the obstinate resistance of the ecclesiastical superiors to free it from these unchristian impurities, determined me to lay down my office.

“But I will now touch only on the chief and most crying abuses, those which have, in fact, elicited the present great movement among Catholics; at a future time I propose a more extensive and searching examination of both the doctrines and the institutions of the Roman church. You have all heard of the exhibition, at Treves, of a garment, professing to be the coat of our Lord Jesus Christ; and I do not wish to conceal from you, that I fully share in the feelings of just indignation which have been expressed by many, respecting that attempt to mislead and dupe the religious feelings of the people. A reverence for saints, and a respectful regard for their relics (that is, their bodies and the places where they were interred), was common in the first ages of Christianity, but it was shown in a worthy and Christian manner. In the fourth century, however, heathenism made its way into Christianity, and the veneration for the saints, and those who were considered to have died such, was so warped, as to throw

the worship of God, in spirit and in truth, into the shade. The veneration of relics degenerated into a similar abuse. Remains of our Lord, or of his mother, were unknown for many centuries, and only in later ages fraud brought forward many such to view; not in Treves only, but in above twenty other places, tunics, which are pretended to be coats of Christ, are displayed for the veneration of the faithful. In many places, not small, but large quantities of the blood, hair, teeth, and tears, of the Redeemer, are likewise presented for worship; and all this without fear or shame, although the very doctrine of the church, respecting the resurrection, must have proved that no remains of the Saviour's body could ever have been possessed by any one. In many different places are still shown the manger and cradle in which the Lord lay; his swaddling-band and shirt; the altar, in the temple, at which he was presented; the pillar, in the same, on which he is said to have leaned; the six water-pots of stone, which were miraculously filled with wine; pieces of the bread used at the institution of the supper; the cup employed on the same occasion; Christ's shoes; the towel with which he girded himself to wash the disciples' feet; the handkerchief with which he wiped the bloody sweat from his brow; the dish in which the paschal lamb was served up; remnants of the five loaves with which the Lord fed the multitude; the nails, crown of thorns, spear, reed, and sponge, used at the crucifixion; nay, the very tail of the ass on which the Saviour rode to Jerusalem, is pretended to have been preserved. There is scarcely a church or chapel in Catholic countries in which pieces of the true cross are not held out to the kisses and veneration of the worshippers. But you are much deceived if you think that any one of these pieces of wood ever made part of the cross on which the Lord hung; they belong to the lying doctrines of the priests. Innumerable are the places where the milk of the virgin, her hair, shifts, gowns, combs, veil, marriage-ring, &c., are displayed. Whole bodies of some apostles are shown in several places at once; and, in others,

their limbs. But time would fail me, were I to detail all the shameless frauds which even pious Catholic teachers themselves testify to having been practised on the deluded people by priests, who often drove a thriving trade with their blasphemous legerdemain. In short, with the miracles and wonders which pretended saints have performed in their lifetime, and the suppositious bodies or members of saints after their death, wicked monks and priests have invented such unnumbered frauds and deceptions that Catholic learned men, such as Erasmus, Louis Vives, Melchior, Canns, Antonius, Muratori, and others, have felt constrained openly to declare, that all the deceptive mummeries of the heathen priests, and all the falsehoods of heathen writers respecting their gods and idols, fall far short of those made by priests who arrogate to themselves the Christian name. But I have somewhat still more melancholy to relate to you: even that holy supper, which our Lord appointed in memorial of himself and his sufferings, has been degraded by self-interested priests into the service of a vile trade and a horrible deception. Nearly 1200 years had elapsed from the days of Christ, before the invention of the 'bloody host' was thought of. It soon, however, became more common, and such pretended bleeding hosts were put up to public gaze as sacred treasures. The design of this contrivance was to convince the people, by the evidence of their senses, of the truth of that Romish doctrine sanctioned by the Lateran Synod (held at Rome, in 1215), that the bread and wine in the supper were, by consecration, converted into the real body and blood of Christ. Miracles were invented as having been performed by these extraordinary hosts; and thousands were attracted to the place of exhibition, to their certain injury both here and hereafter, but greatly to the enriching of the juggling priests. Not unfrequently, indeed, these bleeding hosts were brought forward for the sole purpose of defrauding the Jews of their property, who were accused of having got hold of, and misused the consecrated wafer, out of which the blood immediately flowed. And when the popular

indignation was fairly roused against them, the unhappy Israelites had to pay the penalty, either with their wealth or their lives.* Pious men raised their voices from time to time, alike in lamentation and indignation, over these frauds, annihilating the idolatrous delusion when they had the power; and the general church council in Bâle commanded that these bleeding hosts should either be eaten by the priests, or, if they felt disgusted by the thought of doing so, be burned. Bishop Nicholas, of Susa, who undertook a visitation throughout Germany, from 1450 to 1452, issued an order, that every bloody host which could be found in that country should be destroyed; nothing of the kind be from henceforth shown to the people, or their miraculous power extolled, 'in order that Christ's flock should no longer be deluded and defrauded for filthy lucre's sake' (one reference must here suffice, Conc. Colon. 1452, Harzh. t. v. p. 416). But this Christian zeal was all in vain; similar hosts arose without ceasing, and the vile greed of priests and bishops, which was nourished and gratified by the pilgrims which flocked to such wonders, encouraged to a repetition of the wicked deed. Nay, even princes were found who favoured such mischievous devices, for the sake of the profit which such crowds of pilgrims brought to any land where a bloody host was displayed. You, yourselves, my beloved Hundsfield parishioners, used to proceed annually to the village of Langewiese, to a festival of the host, whose origin by no means rests on authentic history. In doing so, you but followed the evil example of your former pastors, who

* A striking confirmation of this statement of Dr. Theiner's, is afforded by the St. Bernhard Church, in Breslaw, which was founded in 1453, by Bernhard de Siena, in honour of a fanatical Franciscan, named John de Capistrano, who, armed with the character of his own sanctity, and with papal *plenipotens* to boot, travelled through Europe as a converter of the nations; and, taking Breslaw in his course, left a terrible memento of his visit in the local history of that city, for he procured from a weak monarch the confirmation of the sentence by which forty-one Jews were burned to death, on account of a pretended desecration of a consecrated wafer!—(*Note by the author*).

on that day neglected the pastoral duty of feeding their flock, shut up the church, and themselves wandered to share the feasting at the Langewiese festival. It is well, and I thank God for it, that you have by degrees given up the practice; and on that, as on other days, attended the regular service of God in your parish church. * * *

“I proceed now to another subject.

“I have frequently, in former years, expressed my opinion of the propriety of divine service being held in the vernacular tongue. Christ our Lord never preached or prayed in the Latin language, with which neither his disciples nor countrymen were familiar; neither did he make use of it at the institution of the supper, but expressed himself at all times in the language of the country. Do you believe that the Lord, if he were now to appear among you, would address you in the Latin tongue, which you do not understand? Do you ask, then, why is the mass read to us in Latin? I will tell you how it has come to pass. As every nation had the sacred Scriptures translated into its language, and the whole public service of God performed in the same, so, in like manner, the numerous nations speaking the Latin tongue, performed their divine service in that language. But when the nations of Germany, Bohemia, and Poland, received Christianity, they, too, felt the desire and the necessity of having their worship celebrated in their native language; but the popes resisted this, and even compelled the abolition of divine service, in the vernacular tongue, in places where it had been introduced; for their main desire and design being to make themselves rulers over all Christendom, and to subject every nation to the yoke of their traditions, they saw no more suitable and effectual means of securing this, than the introduction, into the service of God, of a language which the people could not understand. Ignorant and avaricious priests readily entered into the scheme. They perceived that the people must be much easier deluded, and that a greater gain was to be made of them, if they knew nothing of what was prayed or acted

before them; and the bishops were, in those days, so sunk in worldly business or pleasure, that they laid the cure of souls very little to heart. In the sixteenth century, people, princes, and pious bishops and priests, who felt a real desire for the reformation of the church, were loud and earnest in their entreaties that the worship of God might be held in the language of the countries, but the popes again resisted all attempts of the sort. Is, then, the mass only for the priests? Is the Christian congregation not worth a thought? Would it be unreasonable to expect that you, who do not know Latin, should have the service in a language by which you could understand what was prayed, and exhorted, and sung to you from the altar? And on these grounds, well-meaning, honest minds have, in our days, likewise openly given their votes for the introduction into the church of the language of the country. You have only to consider that the priest is there for your sake; that what he performs at the altar ought not to be an incomprehensible spectacle, but should serve you for teaching, for edification, for strengthening, and for consolation; that whosoever will speak to you, or pray with you, must do so in words which you can comprehend, and you will perceive at once the necessity of divine worship being conducted in your native tongue.

“Moreover, enlightened and pious bishops and clergy have frequently taken much pains to improve the mass-book and ritual, by purifying it from the superstitions which have found their way even into our church books. When, for example, by the consecration of oil, salt, water, &c., those prayers are repeated which, according to the mass-book, are to drive out the devil, and such consecrated articles are represented as possessing actual power against the devil, does not your reason rise against it, and do you not feel such prayers to be blasphemous?

* * * * *

“If the life-giving power of Christianity has taken possession of your hearts, you will desire with me that divine service

may be performed in the language of every country, and that its ceremonies may be purified from all superstitious admixture. I have, in former years, in conjunction with my brother, published a large work upon the 'Compulsory Celibacy of the Clergy,' in which we showed how the law arose, and by what evil methods it was enforced upon the world. Both bishops and priests married in the first ages, and the apostle Peter himself was a married man. In our country, married priests existed in the thirteenth century, and even later. But marriage was at length torn from the clergy, and what came in its stead? Immorality of every sort. * * *

"These immoralities and the melancholy consequences which have flowed from them, have excited a wish in many pious ecclesiastics of all grades, for the restoration of marriage to the priesthood. Whole nations, and the most exalted princes, pleaded for it in the sixteenth century; but the popes contrived then, too, to retain the law of celibacy, although the licentious lives of many popes and their ecclesiastical courtiers have been the lamentation of the pious, and the mockery of the worldling, in every age of the church. Nor can it be denied that, even in the present day, there are but too many priests addicted to drunkenness, unchastity, and other crimes. I need but appeal to your own knowledge in confirmation of this fact; for, so deeply sunk is the Catholic priesthood generally, as to morals, that the purest can scarcely escape suspicion, since the public seems hardly to credit the possibility of finding a moral priest. Can there be imagined anything more depressing to a virtuous mind, than such a settled opinion among the people? In later times, both clergy and laity have raised their voices in favour of the abrogation of priestly celibacy; and I myself have urged its propriety, in order that men may no longer be driven, by such compulsory rules, into vice, and be able to stand before their flocks with unspotted honour. Yet, as far as I am personally concerned, the question is one of indifference; I can appeal to every congregation among whom I have ministered, to every servant who has been an inmate of

my house, and to all those with whom I have ever lived in intimate friendship, that no suspicion of immorality has ever attached itself to my character, nor have I ever felt any desire to enter into the married state. I do not arrogate to myself any peculiar merit on this latter account, but attribute it, partly to my studious habits, and partly to the happiness of having had my mother as the mistress of my family till within four years since, when she died."

Dr. Theiner then proceeds to discuss the question of mixed marriages; and argues upon the impolicy, the evil social tendency, and the unchristian spirit of the principle of the prohibition, as well as the tyrannous cruelty of its practice. He proves, by historical evidence, that neither ecclesiastical nor civil law, for upwards of a century, enforced in Silesia such infringements of the rights of conscience, as have of late years been made by the Roman Catholic clergy in this matter, and then proceeds thus:—"But within a few years a totally different system has been introduced into Silesia. The Jesuits have brought their foul machinations into play. The express design of this religious order is the immoveable confirmation of the papal power, and the annihilation of Protestantism. The order was indeed abrogated by one pope, but it has since been restored by another; and has contrived to find entrance even into countries whose sovereigns have promised to maintain the rights and security of their Protestant subjects. The Jesuits of our day began by exciting commotions in Belgium and Holland, and next succeeded in extending the game to the Rhenish provinces. To them, as to all papists, the peaceful intercourse of Protestants and Catholics, and, by consequence, mixed marriages, is an abomination. The populace, therefore, was stirred up by the false report, that the king designed to force all Catholics to become Protestants, and the pope availed himself of this and other conspiring circumstances favourable to the re-establishment of his power, to demand that the old marriage regulations should be again put in force, both there and in Silesia. The then prince-bishop

of Breslaw, Count von Sedlitzki, was called upon to oppose the will of his king and the laws of his country; and, in obedience to the pope's mandate, disturb the peaceful social relations between Catholics and Protestants, by rescinding the long-existing permission of mixed marriages; but he preferred to lay down his office. He felt it too much to bear, that Rome was not ashamed to impute to him, as a crime, his associating with estimable Protestants, and his refusal to dismiss a Protestant servant who had grown grey in the service of his family. And he saw full well that the senseless as well as unchristian law, now wished to be revived, would lead to dissensions, which would infallibly tend to the injury of the Catholic church. But the vicar-general, whom the chapter elected in his room, felt no scruples in proclaiming the papal will; and from that hour the seed of discord has been sown in Silesia, the union of countless families destroyed, peace of conscience banished from the breast of thousands, and the welfare of our country wickedly interrupted. Such are the fruits of Roman interference. And why, you ask, does the Romish priest refuse to celebrate mixed marriages? Because the papacy maintains that salvation is confined to the Romish church, and that all Protestants, together with heathens, Jews, and Mahometans, are given over to the devil, and must go to hell. But such doctrine is, doubtless, as revolting to your Christian convictions as to your human feelings. * *

Never can you believe that your Protestant fellow Christians, who worship the same God and believe in the same Redeemer as we do, who strive with us after every Christian virtue, and seek to get to heaven, will be sent down to hell. Some Catholics, indeed, feeling ashamed of this doctrine, have maintained that the Roman Catholic faith does not exclude the well-intentioned holders of error from salvation. But this explication is a pure invention; the papacy, the Roman Catholic faith, knows not such distinctions; and if it did, how dare such violent measures have been resorted to, in regard to those erring sheep, as has often been done? Innocent wanderers from

the true faith should have been treated with gentleness, not with compulsion ; and candidates for matrimony, if of different confessions, ought not to have been refused the priestly blessing, and threatened with excommunication here, and hell hereafter, unless they engaged to bring up their children in the Roman faith. Is this the way to promote the honour of the Catholic church ? The honour of Christ's church is promoted by far other means. By proclaiming his doctrine, by celebration of a service purified from abuses, and by the virtuous walk and conversation of its priests. Yet, how often have you been grieved with beholding those who professed such wondrous care for the salvation of their parishioners on this score, very little occupied with their own. And it has been the lamentation of the pious in every age, that not a few Catholic priests, by their vicious lives, not only shut themselves out from salvation, but helped to destroy the souls of their parishioners. * * * *

“The conscience of modern Catholic priests has suddenly become awakened to the sin of blessing the marriage of a Protestant bride or bridegroom, with a Catholic, and yet the matrimonial vow becomes binding by means of being taken by the contracting parties, and not because the priest rehearses it before them, to ensure their repeating it correctly, so that his blessing is nothing more than a prayer for God's blessing on their union. Can it then be sinful for a Catholic priest to wish and pray for good to attend his Protestant fellow Christians ? But if so, how happened it, then, that in former years, when Silesia was under Austrian rule, the Roman Catholic priests not only could, but insisted on marrying, baptising, and burying, all persons, Protestant as well as Catholic, and would not suffer a Protestant clergyman to exercise any of these pastoral functions towards his own church members, except on condition of all the fees being duly paid to the Roman Catholic clergy ? And this compulsion, by which they proved their conscience could be bought over, was supported by law, so long as Silesia was an Austrian province.” * *

Dr. Theiner next details the various devices of ecclesiastical persecution resorted to for the purpose of compelling Catholics to abstain from, or pay handsomely for, a marriage with Protestants, and the torments inflicted on their consciences afterwards, by denunciations, both from the confessional and pulpit, denial of church privileges, &c., until the conquest of Silesia, by Frederick the Great, put a stop to the tyranny, and introduced a state of social concord which lasted till within a few years back. He then goes on thus:—"What, then, do the Silesian priesthood announce by this revival of a practice which has lain in abeyance for almost a century? Plainly that they have turned back to the fundamental doctrine and rule of papal conduct, that 'faith ought not to be kept with heretics.'*" But when Frederick the Great, of Prussia, conquered the country, that enlightened monarch secured, indeed, liberty of conscience to the Silesian Catholics; but, assuredly, he did not intend thereby to concede to them the right of oppressing the Protestants, or delivering them over to the arbitrary power of Rome's despotic hierarchy. But the papacy has no other aim than the extirpation of heretics, and hesitates at no means, either of fraud or violence, to accomplish its purpose. It acknowledges the legal existence of no other church but the Roman Catholic; it denounces all toleration of Protestants, and, up to the present hour, protests against the regulations adopted in various countries for securing social harmony between the different confessions. The papacy has ever called on Catholic princes to extirpate Protestantism, teaching that conventions entered into with their heretic

* Innocent III. avowed the theory which had long been familiar in practice, declaring that it was a universally applicable rule,—*Juxta Sanctorum Patrum sanctiones canonicas ac, qui deo et ecclesiæ* (that is, the papal see and the hierarchy) *fidem non servat, fides servanda non est.* Brief to Philip Augustus, of France (1211), and to the German princes, in reference to the affairs of the Emperor Otho; *Notices et Extraits des Manuscrits de la Bibliothèque du Roi*, t. ii. Paris 1789. pp. 284, 285.—Theiner's *Efforts at Reform*, &c. p. 33.

subjects, by which the latter obtained rights and privileges, were no ways binding, though confirmed by oath, and only to be maintained till a favourable moment for throwing off the mask and recommencing open persecution should arrive. In this spirit have the recent orders of Rome, respecting mixed marriages, been conceived and acted upon in Silesia, and that in perfect accordance with other papal dogmas respecting apostates from the true faith. The norm by which every Catholic ought to guide his conduct, has been thus decreed by the pope: all social intercourse, traffic, living, eating, drinking, or even speaking with a Protestant, is forbidden. It is not permitted to enter their churches, listen to their preachers, join with them in prayer, or even attend their funerals; nay, it is unallowed to greet a heretic, or address to him any appellation indicative of respect. * * *

Excommunication is threatened to all who read Protestant books, without special permission from the pope. * *

Heretics cannot, by papal laws, make a will; they forfeit all authority over their children, vassals, and servants, who are freed from obligations of fidelity towards them. The heretic wife forfeits her marriage-portion and every other privilege. Heretics may be incarcerated, either for a definite time or for life, according to the extent of their heresy; and the unrepentant are subject to be burned to death. Such are the chief points of the papal law against Christians of other confessions.*

“This is not the place to enter into a detail of the horrors of prosecutions which have been instituted by Rome against heretics, especially by means of the Inquisition,—an institution whose invention would do honour to the arch-fiend himself. But think not that these things occurred merely in times of old, and that nothing similar can happen in the present day. Rome has never relinquished the principle, and fear alone of the temporal power retains its sword in the

* Let those who desire proof, consult Lucii Ferraris *Brompta Bibliotheca*, tom. iii., s. v. *Hæresis, Hæreticus*, pp. 545—560.

scabbard. Rome desires no peace between Catholics and Protestants. * * * * *

“The well-known Jesuit doctrine of mental reservation has been employed, at no distant date, to convince kings that oaths made to Protestants are nugatory. They were informed, that as they could not have sworn to favour heresy with their soul, but only with their tongue, they were nowise bound to abide by it; for that the oath must always be interpreted according to the meaning of him who made it, and not of him who received it.* * * * *

“By the constant advocacy of this doctrine, the Jesuits so completely gained the ear and conscience of Augustus II., king of Poland, that they prepared, in the beginning of the eighteenth century, to give the last blow to Protestantism. In 1718, the Lutherans collected together, and printed the enactments which had at various times been made in their favour by kings and senates to secure their liberties, and laid them before Augustus and the estates-general at Grodno. Aware of their intention, George Kasimir Ancuto, a beneficed ecclesiastic in Wilna, prepared, with the aid of the Jesuits, a counter memorial, which he distributed in manuscript to the bishops, senators, &c., assembled at the diet; and, in 1719, it appeared in print, with the appended approbation of the bishop of Wilna, and dedicated to all the bishops of the kingdom. It may, therefore, be justly regarded as the general confession of faith of the Polish hierarchy, and Ancuta was rewarded by being appointed coadjutor in Wilna, with the right of succession to the see, and was nominated by the pope, bishop of Antopatra. According to the principles laid down in this work (in support of all of which passages are cited from the Roman canon

* Cardinal Stanistuns Hosius, who introduced the accursed Jesuit order, wrote thus to King Stephen Batori : “ *Et est hoc etiam sacris canonibus cantum, quod juramenta secundum intentionem præstantis non autem recipientis a Deo judicantur.*” Compare *Instructio juxta quam debet regnum Poloniæ Regi Stephano gratulari*, accompanying the ep. 246, ep. 250, &c.—*Theiner's Efforts at Reform*, p. 38.

law and the papal decrees), the Polish hierarchy has thenceforth acted." (The document is too long for insertion, and moreover, in some parts, scarcely fit to be presented to the public in other than the obscurity of a learned language; I prefer, therefore, to state generally, that dissimulation, mental reservation, and breach of faith in all engagements, however solemn, entered into with heretics, are not merely avowed, but defended throughout). The king's oath, which literally declared, "I will not suffer any one to be injured or oppressed on account of his religion," is stated to preclude, indeed, his condemning a heretic to death, but as by no means hindering confiscation of goods, banishment, or any other punishment; "for this oath of the king, being inimical to the interests of the church, and injurious to episcopal jurisdiction, should not be regarded as an oath so much as a perjury, which kings, consequently, are more bound to break than to keep." The whole concludes thus: "It is contrary to nature, and all divine, ecclesiastical, and state laws, that heretics should be tolerated in Poland, and obtain either office or dignity therein; nor can any length of prescription be interpreted in their favour. The king, senate, and all Catholics, are bound to extirpate them; and whoever shall defend, or grant them protection, shelter, or food, or who fails to procure the execution of their just punishment, shall himself fall under the ban and censure of the *bullæ cœnæ domini*.*"

"Such were the principles which guided the Polish hierarchy till the dissolution of the monarchy; the confusion, demoralization, and eventual ruin of which, was chiefly their

* *Jus plenum religionis Catholicæ, in regno Poloniæ et M. D. Lithuanix* a Georg. Cas. Ancuta Vilnæ, 1719. Similar principles were laid down in the Warsaw Synod of 1720. *Synod. Posnan. a. 1720, Varsaviæ celebra.* Read also, *Andrea Lipski, decas quæstionum publicarum regni Poloniæ Posnan.* 1726, and *Vox Catelli pastoritii* ab Adalb. Gabr. *Slawosz. Monasti. Oliv.* 1679, &c. &c. &c.—Theiner's *Efforts at Reform*, pp. 41, 42.

work, in conjunction with the Jesuits.* Their line of acting, indeed, has been the same in all countries; nor can it be otherwise, for we must remember that infallibility and immutability are the professed characteristics of the power they desire to uphold. * * Moreover, every consistent Roman Catholic must take the above quoted papal decrees respecting heretics, as the rule and guide of his sentiments and actions towards them; hence, all intercourse which such carry on with Protestants, however friendly they may appear, must rest on the basis of dissimulation and mental reservation. They no longer, indeed, denounce Protestants to the Inquisition; they do not rob them of their property, nor their life; because all such attempts would at present endanger their own safety. Indulgences, which in former days were so liberally granted by popes for the murder of heretics, are not, under present circumstances, attainable; the Roman Catholic Christian therefore has, meanwhile, nothing better to do, than by prayers for the extirpation of heresy, and the enjoyment of the indulgences offered for such services, to strengthen and confirm his own hatred against heretics; and with this view does the pope continue to promulgate the doctrines of 'No salvation out of the Roman church,' and of the curse and condemnation of all other confessions. So soon, however, as 'custom and habit,' as Benedict XIV., with such hypocritical mildness, expresses it, 'can be again brought into play, and there is any possibility of forcibly compelling heretics to profess the Roman Catholic faith, then must the faithful cast off all dissimulation and hypocrisy towards Protestants, and either force them to conform, or execute upon them the full rigour of papal laws.' Allegiance, fealty, payment of taxes, &c., are submitted to by the true disciple of Rome towards Protestant princes, only until a favourable

* Another portion of this work will prove, that the Jesuits have maintained their indelibility of character, by similar machinations in Poland and the adjoining countries, which have produced, and are producing results similar in nature to those above alluded to by Dr. Theiner.

conjunction offers to throw off the dominion. • • Only in the bosoms of conscientious patriotic Catholic, but not Romish priests, has the oath of fidelity and allegiance a firm and trustworthy basis. Priests, who are Rome's hirelings, may and do implore a Protestant king, government, or patron, to bestow benefices upon them, asseverating, with all apparent sincerity, the most inviolable fidelity, and the warmest zeal to promote the welfare and prosperity of the country. But when they have got their cure, no promises, no oath, will prove any hindrance to the exercise of intolerance, stirring up strife between Catholic and Protestant, and undermining the very being of the state. They dissembled in acknowledging the patronage rights of a Protestant king, government, or landed proprietor, and gave their promise solely because, as the pope would say, 'In the present melancholy and oppressed state of God's church,' they could not otherwise obtain their ends ; but so soon as any change takes place, and the government, from whatever cause, whether from well-intentioned consideration for their Catholic subjects, or some unfounded fear of Rome, evince the smallest tendency to yield to its encroachments, those priests begin instantly to show their true colours, exclaim about oppression and persecution of the Catholic church, or rise openly against the government, and cover their evil designs with the ready Scripture, 'We must obey God rather than man.' " * * * *

Dr. Theiner adduces many instances of presumptuous and rebellious attempts made, even in late years, by the Roman Catholic clergy, against the royal authority in Prussia's Catholic dependencies, into which want of space forbids us to enter ; and then takes up the subject of the pope's asserted supremacy, thus :—"No one would, perhaps, be unwilling to concede to Rome's bishop a certain degree of consideration and influence in the church, if he acted in Christ's spirit, and for the furtherance of his religion. But a power such as that arrogated by the popes during the dark ages, and which they continue to claim in our day, must be contested by every Christian

whose lot has been cast by Providence under the rule of a Protestant prince, and among Protestant brethren, if he desire to pay the former due and lawful obedience, and the latter that love which Christ and the apostles commanded.

“ You, my brethren, are familiar with the Scriptures, and know that Christ the Lord gave alike to all his apostles the commission to ‘ teach all nations,’ and to found and spread abroad his church ; that he bestowed the Holy Ghost, and the power to bind and to loose on them all, without distinction ; whence an apostle declares, that the church is built on the foundation of the apostles and prophets ; but that Jesus Christ himself is her head. Peter may naturally, at the first, as the possessor of ships, and the leader of his companions, have had a kind of consideration among them ; and something of the same, likewise, among the Lord’s disciples, not only from the above circumstances, but from his peculiarly ardent temperament. His courageous and decisive devotion to the Lord made him dear to him, and the Saviour admitted him, in common with James and John, to be the sharer of his most confidential retirement. But Peter’s forward zeal caused him to fall into error, and the Lord once required to address him with, ‘ Get thee hence from me, for thou savourest not what is divine, but what is human’ (Luther’s Bible). Nay, Peter fell so deeply, that he denied his Lord. But the bitterest repentance seized him, and his master’s saying, ‘ When thou art converted, go and strengthen thy brethren,’ brought him anew to the resolve to live to him ; and the pardoning love of his risen Lord, once more bestowed upon him the oversight of the believers. Peter responded to the confidence of his master, as did all the apostles ; but of any rule or superiority enjoyed by him over the rest, the Scripture is wholly silent. Christ desired to banish all ambition from the circle of his disciples ; and Peter himself was so far from assuming pre-eminence, that he calls himself simply an elder (1 Peter v. 1), and submitted to be sent by the church at Jerusalem to Samaria in furtherance of the Gospel cause. But when he, misunder-

standing the great and holy plan of Jesus for the calling of the Gentiles, desired to burden the new converts with keeping the ceremonial law, Paul withstood and openly reproved an attempt so calculated to create contention. The bond of faith alone united, in the first ages, the different Christian congregations into one general (Catholic) church, and the first centuries ascribed no higher power to Peter than to any of the other apostles. * * * *

Towards the end of the eleventh century, a daring and politic monk was elected to the Roman see, and, assuming the name of Gregory VII., formed the bold plan of raising the Roman pontiff to the rank of universal monarch, over not only the Christian church, but all temporal princes, and his successors have pertinaciously followed in his track. * * *

But, in the fourteenth century, the papacy outdid its former self by the shameless lives of those who wore the triple crown, and the world was astonished with the spectacle of several pretended vicegerents of Christ, who at one and the same time laid claim to the dignity, and reciprocally anathematized each other. The reformers of the sixteenth century have generally got the credit of having first termed the papacy 'the sink of corruption,' 'the whore of Babylon,' 'the seat of antichrist,' and 'the origin of all confessional hatred;' but these appellations were by no means invented by them, but applied to Rome long before their time, by some of the worthiest members of the Catholic church. Francesco Petrarch describes the papal court at Avignon, as 'Babylon on the Rhone, where all that men hold sacred is mocked at; the hope of a future state, the terrors of hell, and the second coming of Christ to judgment, laughed at, as fables and silly inventions; where cardinals roll in debauchery of the most shameless and revolting nature; where a dissolute life is the surest road to fame, and whence the Babylonish whore dispensed her filthiness all over the earth.' Nor are the pictures given of the Roman court by Nicolaus d'Oresme, Nicolaus de Clemangis, or even by so firm an adherent of the papacy as Ambrosius Traversari,

painted in less disgusting colours. * * * Popery presses heavily on every department and relation of social life. Thus, for example, the pope assumes to himself the sole right of giving dispensations for the solemnization of marriage, within what the hierarchy are pleased to call the forbidden degrees of relationship. And these dispensations have long been a degrading money speculation. They are obtained by money alone, notwithstanding the council of Trent, whose decrees are generally held up as so sacred, commanded them to be given gratuitously. If these marriages are contrary to God's command, no man has power to give a dispensation for them; but if the prohibition is an invention of man, it is high time it were done away with. * * *

But the church of Rome will never voluntarily relinquish any assumption she has ever made; nor will a reform ever be brought about within her pale. From century to century, remonstrance and lamentation have been tried, but tried in vain, by her noblest sons. The pope and his rich and luxurious hierarchy have thwarted every effort, and maintained their power as a heavy oppressive weight on the nations. Both in the last and present centuries, efforts have been made by enlightened and conscientious ecclesiastics, as well to erect a German Catholic church, as to purify and revive Christian doctrine and discipline within it.

"Early in the present century, much zeal was awakened in Silesia likewise, for the removal of abuses and superstitious observances; for the increase of edification, by introducing the German language into public worship; and for the spread of a more living and operative Christianity among the people. But these isolated exertions were constantly repressed by Roman influence and its obedient organs. Thirty years ago, a reformation of the Breslaw diocesan ritual was acknowledged to be urgently necessary; and several new formularies were drawn up by zealous ecclesiastics, with the permission of the then existing church authorities. Even the members of the present chapter (who then occupied the post of parish

priests) frequently availed themselves, in the performance of various pastoral functions, of the new ritual adopted by Pracher, Selmar, Winter, Busch, and Wessenberg; and no one has done more distinguished service, in this respect, than the present cathedral preacher, Förster; he neither exorcised the devil out of children at baptism, nor out of anything which God has created. • • • • • The

exact resemblance of his sermons to those of the best Protestant divines, has been recently commented on in the journals of the day; and in short, priest Förster was, in the parish of Landeshut, a pattern of enlightened toleration; and the seed of reformation he then sowed is now growing up vigorously to maturity. • • • • •

But, alas, the long-promised purification of the ritual is at a stand-still. The ecclesiastical superior courts command a strict adherence to the old one; the funeral service must again be spoken in Latin; the devil must be exorcised from salt, oil, and water, as before; and the inferior clergy must continue to practise such senseless blasphemies and revolting mummeries, until it please the hierarchy to decree that such things may cease. And whence does all this arise? The papal see justly regards priestly celibacy, the Latin service, the imposing on the people by indulgences, relics, miraculous pictures, and pilgrimages, and the fanning the flame of dissension and strife between Catholics and Protestants, as the fundamental pillars of its power; and, as the right of German archbishops to nominate to bishoprics, though restored to them at the council of Bâle, was again taken from them in 1448, by a wily concordat, obtained from the court of Vienna by the arts of the infamous Æneas Sylvius, afterwards Pius II., and has remained with the popes ever since, it enables them to further their own interests, and effectually to check all improvement, by promoting only such men to the episcopate as they deem likely to do their bidding. Thus, in modern times, we have seen men advanced to that dignity, wholly devoid of learning, and strongly suspected of immo-

rality; while men, distinguished for talent, high attainments, pure conduct, and zeal for the cause of Christ and the purification of his church, such as Wessenberg, Drey, and Hirscher, are rejected, and will continue to be so. Wanker and Demeter had to struggle with the greatest opposition in attaining the episcopal chair. * * *

But, alas, not one bishop in all Germany has yet shown sufficient Christian courage to take up the cause of humanity and religion against Romish and Jesuit intrigues. It may be, that some among them think more nobly than they act; but hitherto they have kept silence, and followed submissively in the wake of the Roman galley.

“What the Bishop of Treves has done for the Christian church, is well known; and we have, in Cologne, the archiepiscopal coadjutor Geissel (*Anglice Scourge*), but that he has any inclination to act the scourge, in driving out the buyers and sellers from Christ’s temple, we have as yet seen no proof; on the contrary, he seems to act and feel in full accordance with his brethren in *Pontifice Romano*. * *

He looked on, with perfect complacency, when the so-called coat of Christ was set up, and quietly shared in the booty extracted from the deluded multitude. Calmly, too, does he walk out and in before the suppositious bodies of the three sacred kings,* and unscrupulously permits the worship of the 11,000 virgin skulls in the church of St. Ursula, although the whole civilized world knows the monstrous fable to have been invented in the darkness of the middle ages.† He enforces

* By which are meant, the wise men of the East, to whom the Catholic church has imparted regal dignity to enhance the respect of the people.

† Nothing was more easy than for the priests of those days to discover bodies of saints, and even to substitute bones of animals for saintly relics; there exists, at this moment, in the Jesuit church at Venice, a bone, carefully deposited in a glass case, which is asserted to have belonged to the holy giant, St. Christopher, but which naturalists have recognised as the bone of a mammoth.—(Note by Theiner, p. 72.)

the observance of the papal decrees against mixed marriages, promulgates the popish doctrine of the eternal damnation of Protestants, and yet scruples not to accept their contributions in aid of the Cologne cathedral. Most likely he quiets his conscience with the doctrine, that the property of all heretics ought to be confiscated, and as that cannot at present be accomplished by force, it is advisable to take their free gift with a good grace.

“ From such bishops you will allow, my brethren, it were vain to expect any benefit to the church of Christ. Such can only be hoped for from liberal-minded princes, who, as the fathers of their subjects, must desire to rescue them from the vassalage of Rome. But, as the shepherds are hirelings, the princes ought to learn from the flocks themselves the weight of the yoke under which they groan, and from which they sigh to be delivered. * * * * *

Christ said, ‘ To the poor is the gospel preached,’ and we are assured ‘ the common people heard him gladly;’ but the priests led him forth to be crucified, and that because they foresaw that their burdensome traditions, and the idle ceremonies by which they drained the wealth of the people, would cease to attract votaries, if the doctrine of Jesus found general acceptance. The apostles themselves call all believers in Christ, ‘ a royal priesthood, a peculiar people, God’s heritage, the called to the adoption of God’ (1 Peter ii. 9, v. 3); and, though ambassadors for Christ, decided nothing but in the presence of, and with the concurrent counsel of the people; a practice which was maintained throughout the apostolic age. It is true, that very soon a distinct priesthood began to be formed, after the model of the Jewish, but still the apostolic doctrine of all Christians being ‘ priests to God,’ continued to be upheld. So late as the third century, Cyprian, Bishop of Carthage, wrote from his place of banishment to his clergy, ‘ I cannot singly answer your question, for, at my entrance on the pastoral office, I resolved to abide by the principle of never doing anything of myself, and without your

and the people's consent.* Neither could any bishop be then chosen without the approval of the congregation. By degrees, however, the people were excluded from all share and influence in church councils, and reduced to a mere passive flock, over which the clergy ruled at pleasure. Hence grew the tyranny of the hierarchy (patriarchs, archbishops, bishops, &c.), which was exercised both over clergy and laity until, in the twelfth century, the popes elevated themselves into sole lords of the church, and made even the bishops their vassals. Yet, even in times of the deepest corruption, the apostolic doctrine of congregational rights was occasionally revived.

* * * * *

Churchmen, zealously desirous of ecclesiastical reform, openly declared,† 'that since, according to the apostle's doctrine, all believers form one body, of which Christ is the head, and since even common sense teaches that what concerns all should be approved of and decided upon by all, the laity have a just right to vote in church assemblies, and assist in the reformation of the church.' And, verily, all Christians have this right still. For you did Christ set up his kingdom upon earth; and as you daily pray, 'Thy kingdom come,' so it is your daily duty to labour, that this kingdom may not only grow in your own hearts, but that it may likewise come to your families, your acquaintances, and all mankind. * *

You can justly demand, further, that the pure gospel should be preached to you in a language you can understand. Read what Paul says on this subject in Corinthians xiv. * *

* * Hear, also, what the late admirable, learned, and pious Thaddäus Antonius Dereser, formerly professor and dean of Breslaw cathedral, says, in reference to this passage of the apostle Paul's writings, 'We ought especially to note

* Ep. 5, p. 34. Op. ed. Venet. 1728.

† Compare the *Gubernaculum Conciliorum*, pars vi. c. 3, Von der Hardt., Cons. Constant, t. vi. p. 255, et seq., given in by Andreas von Escobar, bishop of Megara, to the council of Bâle, under the presidency of Cardinal Julianus, an. 1436.—*Theiner*, p. 77.

these words of the apostle, that edification, encouragement, and consolation, are the end and aim of public worship. We do not go to church to pay to God our tribute of outward obeisance, as if he were a worldly monarch; but to awaken the devotional feelings of love, gratitude, and reverence, in ourselves and others. We attend on the public worship of God, in order to be instructed in the truths of religion, to be encouraged in the paths of virtue, and consoled under the trials and burdens of this life. But, if these objects are to be attained, our prayers and praises must be offered in a language understood by the worshippers, and every devotional exercise performed with decency and order, with seriousness and dignity, so that both understanding and heart may be engaged and ennobled. He who returns from sacred places without having obtained any increase of wisdom, consolation, virtue, or happiness, has lost the hours which he spent in the house of God.* Is it proper that the priest should call out, 'The Lord be with you,' 'Lift up your hearts,' 'Let us give thanks unto God,' all in a language of which you know nothing; and wind up all by quavering out the dismissal, '*Ite, missa est* (go home, all is over)?' Dr. Theiner proceeds, in the same powerful, straightforward style, to advert to the evils and unscriptural nature of auricular confession, priestly celibacy (of which he gives some fearful examples), and the treasonable tendency of Rome's policy in general, and the practice of the Jesuits in particular, in all countries where the government, or the majority of the nation, is Protestant. We must, however, turn, though reluctantly, from Dr. Theiner's *Reformatische Bestrebungen*, having already occupied too much space for our limits, and can only cordially express our hope, that one so capable, so zealous, and, as it appears, so scripturally instructed, may be honoured to bring back the

* Dereser's *Erbauungsbuch für Katholische Christen, auf alle Tage des Kirchen-Jahrs* (Deutsche Brevier). Bd. 3. Augs. Rothenburg 1821, s. 349.—*Theiner's R. B.*, p. 79.

Breslaw church to Bible principles, and a thoroughly orthodox symbol. Report is now busy with his name, in conjunction with opposition to Rongé, and we trust, that whatever may be his feeling of consideration for that zealous and undeniably extraordinary man, Theiner will show himself on 'the Lord's side;' and, should infidelity come in like a flood, have yet the Christian courage to lift up the standard of the cross against it."



CHAPTER IX.

CHRONOLOGICAL SKETCH OF THE PROGRESS OF THE REFORM
MOVEMENT, FROM THE COMMENCEMENT OF 1845 TO
APRIL 1846.

First German Catholic Congregation formed at Leipsic—Succeeded by another at Breslaw—A third at Berlin—Meeting of the first German Council at Leipsic—Its proceedings—Progress of Reform in the Prussian Provinces—Answer of the King of Saxony to the Romish Clergy of Leipsic—Present Aspects of the Reform Movement—Example of Fanaticism at Heiligenstadt—Excommunication of Kerbler—Diepenbrock—His Conscientiousness—Anecdote illustrative of Court Influence in Saxony—Pleasing Features in the new Movement—The Jansenists—Address of the Magistracy of Magdeburg to the Committee of the German Catholic Church—Popularity of Rongé—Rongé and Czerski.

THE first German Catholic congregation (after Schneidemühl) was formed at Leipsic on the 17th January; but, although formed, little else was done until the 25th of February, on which day public worship was regularly established, under the guidance of Robert Blom; the members amounting to 157. The Breslaw church is, therefore, more generally cited as being the first to follow the example of throwing off the Romish yoke, which it did by forming itself into a separate communion, on the 22nd January, 1845. Rongé received a unanimous call to become its pastor. The confession of faith, and other particulars relating to the Breslaw church, have already been given under a distinct head. Berlin followed in the march of separation from Rome, on the 25th January, by a

meeting of Catholics, for the purpose of forming a church : but the confession of faith, which differed very little from that of Breslaw, was not published until the 3rd of March, and their first celebration of worship, at which Rongé and Czerski presided, took place on the 30th of the same month. The city deputies granted them an aid of 1,000 dollars (£150) per annum, for three years ; a society established expressly for the purpose of assisting German Catholic congregations throughout the country, voted them 500 dollars, and one hundred ladies formed themselves into an association for promoting the reform cause. Pastor (formerly priest) Branner, was chosen their minister. Having some time previous given in his adhesion to the German Catholic cause at Breslaw, he came recommended to the Berlin church by the testimony of Rongé ; but his election was far from being unanimous. A feeling of dissatisfaction with the negative Christianity which characterised the confession of faith, hitherto adopted by all German Catholic congregations, except that of Schneidemühl, had from the first been felt and avowed by the more orthodox of the Berlin dissidents, who, however, still hoped to effect some improvement by private remonstrance, and especially cherished the expectation of obtaining a decidedly evangelical pastor in Dr. Theiner, of Hundsfeld, who, although he had hitherto refrained from any open demonstration, was believed to be one in heart with the German Catholics. But all seemed now hopelessly frustrated by the election of Branner, who, though personally unknown, was naturally identified with Rongé's views as being his protégé. The orthodox party, therefore, felt called upon to avow their desire for a more scriptural symbol than had been adopted, and published their protest, which will hereafter receive due notice in its proper place. The meeting of the first German council took place at Leipsic on the 25th March, 1845, and its proceedings were productive of great and important consequences. A simpler, that is, a more human and less scriptural confession of faith than even those of Breslaw and Berlin, was drawn up, and generally adopted. In vain

did Czerski, and others like-minded, protest and strive for the insertion of a direct acknowledgment of the divinity of Christ, the work of the Spirit, and the resurrection of the body. Numbers, aided by the pseudo liberality of the present day, which seems to identify indifference with toleration, and seeks to identify a decided expression of principle with bigotry, and the disapproval of error with persecution of those who hold it, carried the question against Scripture and its supporters; and the minority was even prevailed on to refrain, for the present, from all public protest, for fear of injuring the infant cause. It was urged, and not without much plausibility, that any division among them would operate in deterring the Prussian government from recognizing them as a Christian sect; and that, moreover, as the Leipsic conference had but sketched out a precursory and provisional confession of faith, which might be discussed, enlarged or amended, at a future and general church council, every church was free to add more explicit articles of belief to its own individual code. These counsels of expediency were listened to (I must think both unhappily and unwisely), and the consequence has been, what might easily have been foreseen, a hollow truce for a time, followed by unavoidable and embittered division afterwards. So true is it that the children of this world ever are, and ever will be, wiser in their generation than the children of light; and that there is no maxim of worldly prudence half so safe for the Christian, as an uncompromising, mild maintenance of Bible doctrine, whether men will hear or whether they will forbear. Brotherly love and unity are "lovely and of good report," but there is no concord between Christ and his opponents; there can be no union between a believer in his divinity and one who denies it; why thus attempt an impossible amalgamation? To "do good to all as we have opportunity," does not invalidate the standing aloof from all brotherly communion with such as deny "the Lord who bought us;" and the same apostle who the most expatiates on the Christian law of love, prohibits our so much as "bidding God speed" to any

who promulgate erroneous doctrine on the grand truths of Christianity. The evil working of this early compliance will be too abundantly evident as we proceed, to render any further preliminary remark necessary; and the statements which were written down, "as the living moral landscape was flying past," will, better than any laboured detail, convey, it is hoped, a vivid picture of the reform movement of the 19th century.

March 8. The progress of the reformation in Germany, and more especially in the Prussian provinces, has been strikingly rapid. Not only have the apostolic Catholic churches in Breslaw and Schneidemühl, increased in numbers, the former counting already six hundred members, but they have been joined by many whose personal character and position in society secure them against any suspicion of other than conscientious motives. Czerski is, at last, notwithstanding all possible chicane was put in requisition to delay or prevent it, married, and constantly watched over by numerous friends to prevent the threatened, and, as it is believed, already attempted, assassination. And, although, as a last resource, to intimidate his followers, if not himself, the ban of excommunication has been pronounced solemnly from the pulpit of the Posen cathedral, not only against Czerski, "but against all and every one who shall adopt his sentiments," that once so dreaded instrument of ecclesiastical tyranny seems to have lost all its power to alarm; and this attempt to excommunicate a man eight months after he had publicly withdrawn from their communion, and declared his reasons for doing so, appears to excite more ridicule than reverence, even among Catholics.

Meanwhile, the electric spark seems to be running along a connected, though unseen and unsuspected chain, producing corresponding scintillations, vibrations, or alarms, according as those with whom it comes in contact, rejoice in, or deprecate, the new light and warmth which it elicits. Thus, not only have the Roman Catholics in Berlin, Dresden, Leipsic, Brunswick, Bremen, and various small places in Saxony, caught the flame,

and formed congregations of dissenters from Rome, on the basis of those in Breslaw and Schneidemühl, but even the south of Germany has been roused. And in Frankfort, Offenbach, Elberfeld, Weisbaden, Stockarla in Baden, &c., demonstrations of sympathetic feeling and conviction have been made. Nor is the power of the truth, and the newly-awakened brotherly interest for those whom, in former days, they would have thought it a duty to hate, confined to kind words, but manifests itself both in an avowed willingness to brave with them the open violence, or the secret machinations, of an enraged hierarchy, and in contributions made (as of old) by the richer, to support and encourage the poorer professors of the new doctrine. Thus we learn, from Schneidemühl, that the contributions which, up to the 26th ult., had arrived from various quarters, amounted to upwards of 2,000 dollars; and as the Schneidemühl congregation had itself brought together about 3,500, there is no ground to fear but that the more pressing wants of a place of worship, a glebe, and a school-house, together with, at least, a commencing fund for the pastor's stipend, will be gathered. The latter is more needful, as one of the fundamental novelties of the infant reformation is the abrogation of all perquisites (for burials, baptisms, marriages, &c.), which have hitherto formed the chief part, not only of Catholic, but of Protestant pastoral income, and are felt in the Lutheran church itself, as not merely a very irksome, but most injurious arrangement, by which the pastor is placed in the odious dilemma of either sacrificing a large proportion of his lawful, and not over large income, or exacting it even from the destitute (and that, too, as in the case of burials, when their hearts are wrung by sorrow, and their means lessened by the previous sickness), and, worse than all, having his ministrations too often degraded in the opinion of his flock, as being merely his mode of raising money.

The enemies of the reformation are, meanwhile, far from being idle; and, in addition to all fair means of stopping the torrent, such as counter-publications, counter-associations,

formation of reading societies (in which carefully selected Roman Catholic books are furnished gratis), they add the institution of new religious orders, such as "the order of the heart of Mary," "the order of the rosary," &c., to the members of which is specially committed the task of praying for the restoration of apostates. Various high privileges, and promises of temporal and spiritual good, are bestowed on such as distinguish themselves by success in this good work ; and the (at least) equivocal expedient was resorted to, of sending an ecclesiastical embassy, composed of the Roman Catholic clergy of Leipsic, conjoined with those of Dresden, to implore the King of Saxony to employ his authority, to check the progress of this inroad on the papacy.

The application to Frederick Augustus, himself a Roman Catholic, has, to his eternal honour, put an end for ever to all hope of assistance from him ; for he is represented to have expressed his utmost astonishment that he, nineteen-twentieths of whose subjects are Protestants, should be applied to against them, and that, too, at a moment when their conciliatory conduct towards their Roman Catholic fellow-subjects was so grateful to his heart. "You know, moreover," said his majesty, "that I, as king of a constitutional state, have sworn to afford full freedom of conscience to the professors of every creed ; I, therefore, will not lay any hindrance whatever in the way of the present movement, but leave it to take its own free course ; for I neither could nor would try to turn any one aside from the ritual he deemed conducive to his salvation. This," added the king, "is my unalterable resolve ;" and, with this unpalatable declaration, the disappointed clergy were graciously dismissed. Their attempt and its result soon got wind, and the noble reply of the Saxon monarch rang in notes of joy and triumph through every street in Leipsic.

Even where the spirit of reform does not extend to the abandoning of Rome altogether, it has excited and encouraged the hope of getting rid of some of her shackles ; and thus, not only have several Catholic congregations applied to their bishops to

take the initiative *ex officio*, in throwing off the later exactions and devices of Rome, but more than one Romish clergyman has, through the medium of the press, manfully exhorted the German bishops and higher clergy to "imitate their nobler predecessors in the last century, especially Bishop Hontheim and the members of the congress of Ems, and, by forming a free German Catholic church, get rid at once of the Roman yoke, and the dangers of a schism which now threatens not only the errors but the existence of the Catholic church." Such are the sentiments of Edward Duller, whose "Public Letters to the German Bishops," his "Address to German Catholics, whether priests or laity;" his "Address to German Princes;" but, above all, his "Jesuits as they were and are," written for, and dedicated to the people of Germany, are bought up almost as fast as they can be published; while the "Historical Examinations into the Pretensions of the Unseamed Coat of Treves" (now, by the way, discovered to have a seam), and twenty-four other unseamed coats, by the Bonn professors, Drs. Gildemeister and Sybel, is passing through its fourth edition. The king of Prussia is highly favourable to the Protestant movement, and leaves all his subjects, even the military, at full liberty to join the new Catholic church. Even in Prague, symptoms of a revival of John Huss's sentiments are beginning to appear.

It is said, about twenty priests have given in their adherence to Czerski (besides those who have joined his standard in conjunction with their flocks), and declared their readiness to take the oversight of the new churches everywhere starting up. Nor are these communities so despicable, in point of number, as the Roman Catholics try to represent. The church in Breslaw numbers twelve hundred members; that of Berlin, six hundred; Schneidemühl, five hundred; Annaberg, two hundred; and eight or ten other places average four hundred reformers, which, in less than six months, and with so slow a people as the Germans, is wonderful. Indeed, that a very great and important fermentation is now running through the

length and breadth of the German empire, is undeniable ; that much, very much, of it is not of a purely evangelical character is, I fear, equally certain ; but, considering the spread of rationalism, that is, Socinianism, more or less modified, among all classes, and from which Catholics are as little free as their neighbours (though, so long as all outward forms were complied with, the hierarchy winked at where they did not share it), it may well consist with divine wisdom to overturn, overturn, overturn long-established spiritual tyranny, by means of re-awakened human reason, and make its triumphs of “the truth as it is in Jesus.” It is evident to all who bestow a careful attention on the signs of the times, that the present movements in Germany are two-fold, both in their source and in their aim. Czerski and his party are, I believe, truly in earnest for the advance of religion, and abjure Rome, because the Bible bids it, although they need much increase of light as a body. Czerski, it is known, is more advanced in knowledge, but prudently feeds his flock with gradual additions of strong meat, “as they are able to bear it.” Rongé and his party though actually more Protestant in their avowed creed than the Schneidemühlers, have kicked against Rome, on account of her presumptuous interference with the rights of man ; and both will, no doubt, be overruled by God to work together, so as to give a more deadly wound to the beast than it has ever yet received. In Luther’s days there was probably more piety, but likewise much more superstition, among the bulk of those who threw off the Romish yoke, than at present ; and so they retained from conscience much which has fettered the progress of Protestantism to this hour, and blunted the edge of their weapons, when attacking Rome’s unscriptural usages. Now, on the contrary, the greater proportion of the dissentients have long rebelled in heart against the impositions now thrown off ; and, although it were much more delightful to think all who are now casting off Rome, were really putting on Christian instead of patriotic armour, still, I trust, God will work, and who can “let him ?”

April 15. It is difficult to determine whether the numerous additional defections from Rome which have occurred during the last month, or the indignation and phrenetic attempts to stem the torrent of public opinion which they have excited, speak loudest for the growing importance of the reformation movement in Germany. Among the former may be reckoned, not merely accessions of individuals, but of congregations, which have sprung up with an astonishing and almost simultaneous energy; among the latter, not only various hostile publications, both in prose and verse (written, it must be owned, with more gall than logic), but the more serious hierarchal demonstrations in the shape of suspensions, degradations, and threatened, or really executed, excommunications; in some places, too, by *vi et armis* arguments of violent intrusion into the assemblies of the peaceable reformers by enraged fanatics, and by attacks made upon such as advocate the new movement, in the streets. In Berlin and Elberfeld, the unmeasured animosity of the Roman Catholic party, fanned, no doubt, by secret instigation, broke out in attempts to disturb, and, if possible, so to excite, by insult and interruption, the assembled dissenters, as to produce a breach of the peace, and thereby the wished-for prevention, by the police, of a repetition of such meetings. Happily, wisdom and Christian principle were sufficiently predominant among the reformers to frustrate the serpent scheme; and, although some interruption was endured, the moderation of those present, and the precaution afterwards adopted, of providing the members with admission cards, have prevented a repetition of such outrages, which, moreover, the public voice has very freely stigmatised as evincing weakness as well as wickedness. But, on the 26th of March, a singular and disgraceful example of fanaticism occurred in the town of Heiligenstadt, where, from ten in the morning till five in the afternoon, many hundreds of the inhabitants surrounded, in a tumultuous manner, the house of a respectable citizen, named Francis Bernard Maring, breaking his windows, and hurling the most ferocious threats of death

and destruction against him, whose only offence was having some days previously given public notice, in the "District Advertiser," that "he was ready to give information to any desirous of obtaining it, respecting the recent timely and truly Christian reform of the Roman Catholic religion." The police of the Catholic magistracy remained wholly passive throughout, and had not the resident sheriff of the district been of a different mind, and interfered energetically, with the aid of the *gens d'armes*, to convey Mr. Maring to a place of safety, the most frightful excesses had, doubtless, taken place. It turns out, that the immediate impulse to this illegal tumult was given by sermons preached on Easter Sunday and Monday by Chaplain Hübenthal and Pastor Zehrl, in which, while urging the maintenance of the true faith, the occasional necessity of shedding blood is said to have been adverted to: but there are cogent reasons for thinking the Jesuits are at the bottom of this Protestant hatred; a Jesuit father having spent many weeks in Heiligenstadt, last year, when he held secret conferences with all the parochial clergy of the vicinity, who attended him in succession for the purpose. The "Magdeburg Journal," from which this statement is copied, adds, "It would be well if the supreme government (the Prussian) were induced, by this shameful occurrence, to take measures for the protection of the Protestants (much in the minority in Heiligenstadt, and there, and there only, openly termed heretics), and it would probably be found that a military garrison is quite as necessary now as it was thought to be in 1814, for the same purpose."

In addition to Rongé and Czerski, the German Catholic church has obtained a new clerical confessor; and, as far as suspension, degradation, and excommunication, can make him so, a martyr, in the person of Carl Kerbler, late chaplain in the Breslaw diocese; who, having definitively ranged himself on the side of the reformers, by uniting with them in public worship, and assisting Rongé in his clerical duties, has been honoured by a fulminating denunciation from the consecrating

bishop and chapter, vicar Latusseck, similar to that so innocuously launched some months since at Rongé. It appears that, in giving in his formal resignation to the vicar, Kerbler had made use of expressions which drew from the offended ecclesiastic the following reproof: "You declare that you cast off the Roman hierarchy, by which you can mean no other than the holy, Catholic, apostolic, and, hitherto, your own mother church; and that you henceforth belong to the Catholic Christian church, by which you can only mean a sect to which you falsely and presumptuously give that name;" after which the document proceeds, in the usual form, to pronounce Kerbler suspended, degraded, and to be excommunicated, if he do not within eight days repent, recant, and return to the bosom of his mother church. Such return not having occurred, the full weight of ecclesiastical punishment which the nineteenth century permits, has fallen upon him. Carl Kerbler, from this moment stamped a man of note, was born September the 6th, 1815; pursued his scientific and theological studies in the gymnasium and university of Breslaw, until 1838; when, having been consecrated as priest, he successively supplied the chaplaincies of Baitzen, Steinem, and Lindenan. In this last, his, with himself, long-debated resolution to separate from the church of Rome, was finally formed; and that this important step was not taken without due consideration, is evidenced by his "Treatise on Diocesan Synods," which appeared a considerable time previously in the public journals, under the signature of "A Catholic Priest." It is said that Kerbler intends shortly to publish his "Justification," after the example of Rongé and Czerski. Curate Eickhorm has likewise given up his situation as Roman Catholic priest, and joined the church under Rongé. He was driven to this step by being taken to task for attending the meetings of the Reformers; and, although he might probably have lingered some time longer in his old communion, the inquisitorial pertinacity of his spiritual superiors hastened his decision, as it has done

that of many others. In how far the generally blamed severity and hierarchal lordliness* with which the Roman Catholic cause is upheld in the Breslaw diocese, will receive any modification under its new prince-bishop, the vicar-general Melchior de Diepenbrock, will now shortly be proved, as, to the great joy of all moderate Roman Catholics, he has at last, and only yielding to the paternal remonstrances and reinforced commands of the pope, consented to accept a post involving too much of dignity and wealth to be rejected by minds of ordinary calibre. But Diepenbrock is no ordinary man; and being not only fully aware of the critical position in which the violence of others has placed the diocese, but personally averse to exercising severity, and yet being too conscientious to shrink from whatever duty may impose on him, he gave at first a decided refusal to the proposed honour. As he is likely to play no unobtrusive part in the future history of the new reformation in Silesia and the adjoining provinces, a slight sketch of his career hitherto may not be unacceptable. Born in the circle of Munster, Diepenbrock served with distinction as an officer in the Westphalian militia (Landwehr) during the war of liberation, and, on the peace which followed the decisive campaigns of 1813—14, devoted himself to the clerical profession; and, in prosecution of his views, placed himself under the special guidance of the celebrated Michael Ignatius Sailer, then consecrating bishop and administrator of the diocese of Ratisbon, who soon conceived a warm friendship for young Diepenbrock, and

* In confirmation and illustration of this ecclesiastical tyranny, reference may be made to a just published work (from which I shall probably have occasion to make some extracts at a future day), by Dr. L. C. Movers, professor in the university of Breslaw, whose unquestioned statements, and the startling facts he adduces in proof of the systematic plan pursued by the hierarchy, to retain the inferior clergy in the most degrading vassalage, and their flocks in spiritual nonage, excite much attention at present among persons of all confessions, as throwing much light on the rise as well as rapid progress of the Rongé movement.

entrusted him with his official correspondence, afterwards promoting him successively to the dignities of prebendary and of spiritual counsellor; while, by Bishop Sailer's successor, the estimable de Schwähl, he was elevated to the rank of cathedral-dean, and vicar-general. The guiding principle of the Sailerian school was known to be, "faithful adherence to their own confession, with love to all who call upon the name of the Lord Jesus." Such sentiments could not fail to be unpalatable to the bigots who identified salvation with the most extravagant opposition to all who "followed not with them;" and it is well known that the consequent discordance clouded the last moments of the amiable Bishop de Schwähl, while his chief counsellor, de Diepenbrock, naturally came in for his full share of the blame. The diocese of Breslaw requires at this moment an energetic leader, whose superiority of mind, refined education, extensive knowledge, and determination of character, may command the respect of all parties, and whose clear judgment can discriminate, while his tact can avail itself of each *nuance* in the chaos of opinions: truly, a course of conduct easier to prescribe than to follow; and that the full difficulty of the position was felt by the prince-bishop elect, is clearly evidenced by the following extract of a letter, written by him, February 2, to an intimate friend and former brother in arms, in reply to congratulations on his flattering appointment:—"My nomination to the Breslaw bishopric has occasioned me many days of severe inward conflict; for, though refusal of the intended honour was, from the first moment, in my heart and on my lips, my resolve was combated so powerfully and so speciously by friends far and near, that I knew not how to make head against them. I have, at last, like a good trooper, when driven to extremity, leaped the square, that is to say, I have cut the gordian-knot, by yesterday dispatching my final refusal. It is very possible that my decision may excite both surprise and displeasure, but that moves me little. I have acted according to my conscience, and woe to him who should disobey that bosom judge

in so important a transaction—a transaction involving his whole life, here and hereafter. To many, doubtless, it will appear wondrous strange that any man should, by one monosyllable, deprive himself of a mitre, a prince's coronet, and a revenue of 20,000 ducats, when all was his at the cost of another monosyllable. But such persons have yet to learn that true happiness is not the reward of lofty pretensions, but of self-denial.”* That such a man should be selected to fill a post of difficulty in delicate conjunctures, does honour to the discrimination of the Roman college. That, with such sentiments, he should yet consent to occupy it, is no small evidence of devotedness to what he esteems duty; and that he may find opportunity to confer such benefits on those committed to his care, as shall indemnify him for the sacrifice of all his private feelings, must be the wish of every admirer of a high-hearted, though mistaken resolve.

The increase of the reform movement seems, however, to have so far exceeded the anticipations of the Romanists, as to produce a kind of wavering in the magnanimous forbearance of more than one royal court, which appear to have first believed themselves safe in displaying liberality towards a handful of wrong-headed men, whose career would soon be run. Hence, though I was able to state in my last, the noble answer of the king of Saxony, to the Romish clergy, who applied for restraining measures against the followers of Rongé, I regret now to say, that the absence of punishment is all the favour of which the reformers in Dresden can boast, permission to assemble for public worship being denied them, with an intimation that toleration, not recognition, must content them, as the upholding of the Roman Catholic rights precludes the granting more. This, from the Catholic ministers of a Catholic king in a Protestant country, is sufficiently intolerant; but when we remember that his spiritual advisers are Jesuits,

* The letter was written in French, and the phrase ran thus: “*Le vrai bonheur ne s'acheté pas à l'enclère mais au rabais!*”

and that he is himself regarded as a zealous proselyte-maker, our surprise will cease; and we can only hope, that the announced resolution of the new sect to appeal against this ministerial decision to the house of representatives, will procure them a legalised existence. In proof of the extent of the Saxon court influence, I may relate an anecdote, the truth of which I think I can safely warrant. A physician, by birth a Saxon, and of a Protestant family, but who had long been established in Berlin, went last summer to Dresden on a visit to his relations, whom, to his astonishment, he found almost all become Roman Catholics, and so zealous in the display of their new creed, that his heretical presence was everywhere treated as polluting, and his arrival and departure gave occasion to a plentiful sprinkling of holy water in most of the houses in which he visited. Shocked, as well as mortified, he made inquiry into the means by which this change of sentiment had been effected, and learned that court favour was only surely attainable by one road—abjuration of Protestantism: this intelligence, and the fact that several of his relations had recently been appointed to situations in the royal household, threw mutual light on each other. Alike grieved and indignant, the physician hastened his return home, but actually fell sick, from chagrin, on his way to Berlin, at the house of a friend, from whom I had this relation.

Bavaria has long been known as the nest and nursery of Jesuitism; and its monarch, despite his desire to figure among the liberals and illuminati, is, nevertheless, a most determined protector of the order, and a zealous upholder of the papacy. This spirit, fostered, no doubt, by Jesuit counsels, has lately produced acts of real oppression towards his Protestant subjects. One mode is, by removing such clergymen as have distinguished themselves by courageous remonstrance against the compulsory kneeling of the Protestant soldiery when the host is carried in procession, and against other oppressive infringements of liberty of conscience, from their large spheres of usefulness into obscure corners. This is exemplified in the

case of Dr. Harless, theological professor at the university of Erlangen, who has just been, by royal interference, deprived of his academical chair, and transferred in the character of synodical counsellor (consistorial rath) to the petty town of Baireuth, thus depriving Erlangen, which is the chief seat of Protestantism in Bavaria, of its guiding star. Another and still more arbitrary proceeding is, prohibiting the poorer Protestant churches from receiving assistance from the Gustavus Adolphus association, lately instituted for the very purpose of helping the less opulent congregations of Protestants throughout Germany; although it is well known that several such, in the kingdom of Bavaria, are absolutely unable, through poverty, to compass the support of the preached gospel among them. The Bavarian monarch has, likewise, recently given another proof of his predilections, by ordering the erection of a seminary at Altötting, for the reception of pupils from every part of Germany, under the guidance of the Redemptorists, which is well known to be only another name for the disciples of Loyola. But, whether the kings and great ones of the earth conspire to further or to repress the progress of divine truth, it is our comfort to know, that the King of kings hath guaranteed its spread, and, sooner or later, He will bring it to pass.

Meantime, we may take a rapid glance at what may be called the "march of disruption" from the Roman hierarchy. We shall, however, have afterwards occasion to notice, that though united as one great and daily increasing army, in attacking Rome, it still seems, for the present, inclined to maintain a kind of allied clanship under different leaders; which, although as yet, the all-absorbing enthusiasm secures concord in the main, and an agreement to differ in minor points, may hereafter be productive of division and consequent weakness. But, whatever fears human fallibility and human passions may justify, there are two features in the reformation movement on which we can dwell with undivided pleasure—the adoption, by all parties, of the Bible, as the rule and umpire in all that relates to faith and morals, and the earnest

desire, which has been far and wide excited, to obtain Bibles, and thus see and judge for themselves, in how far the allegations against Rome are founded on, and separation from her communion justified by, the authority of Scripture. Pastor Czerski has already applied to Berlin for a supply of Bibles for his people, and for them the Lutheran Bible will suffice ; but hundreds, perhaps I may say thousands, of as yet unconvinced Roman Catholics, are equally desirous of examining God's word, and when the Lutheran Bible is handed to them, they feel no confidence in its genuineness ; they have been used to hear it denounced by their priests as adulterated and heretical, and they cannot bring themselves to read what they fear may contain absolute error under the name of truth. What a blessed gift to these hungering souls would Bibles be, which have received the approbation of the Roman Catholic church !

In Breslaw, Schneidemühl, and Leipsic, the Catholic Apostolic churches are already organized, and the last remnant of their adherence to Rome annulled, by the new pastors exercising the pastoral functions of baptizing and dispensing the Lord's supper in both kinds. The formation of the Breslaw congregation into a church, and the instalment of Rongé as its pastor, in which Czerski took a brotherly part, took place on the 9th of March ; the services appeared deeply to impress a crowded and attentive auditory. Those who have as yet exercised the peculiar duties of the pastorate, as Rongé, Czerski, Kerbler, Eichhorn, and some others, are all ordained priests, and there are too many candidates of the same class seeking admission into the German Catholic church, to leave room for anxiety as to how the wants of the already-formed congregations shall be met ; but even should the wide-spreading contagion of reform happily include an ordained priest in every place where it gains a congregation, the question has still been deemed worthy discussion, how episcopal ordination (and many still cling to its traditional necessity) shall hereafter be obtained ; and they have turned their eyes towards the Jan-

senite bishops in Flanders, as a source where such a spiritual desideratum might be sought. Perhaps it may be here not out of place to remind some readers, that the Jansenists derive their name from the (in his day) much celebrated Cornelius Jansen, bishop of Ypres in the Netherlands (obit 1638), whose work, entitled "Augustinus," in which the Augustine doctrine of "free grace" was advocated as truly orthodox, having been condemned at the instigation of the Jesuits, and prohibited by a bull of Urban VIII. in 1643, which thence obtained the name of the Jansenist controversy, and in which, from the year 1661, Louis XIV. saw fit to mingle. Repeatedly condemned by papal bulls, and persecuted by government, Jansenism ceased to be openly professed in France in 1730, although its pure morality and consistent scriptural doctrine secured it many secret approvers among the more pious of the clergy, who, by the readiness with which, at the revolution, they took the oath to the constitution, proved they would sooner give up the pope than their principles. But, in the Netherlands alone, there continued to exist an avowed and openly recognised Jansenist establishment which, in conformity with the resolutions passed in the Jansenist synod at Utrecht in 1763, does not cut itself off from the Roman Catholic church, nor refuse to acknowledge the spiritual supremacy of the pope, but denies his infallibility, and, rejecting the bull "Unigenitus" (by which the Jansenists were, in 1713, condemned, and many of them driven to seek shelter in the Netherlands); and, constantly appealing to the decisions of a general council, they hold fast the doctrine and strict morals of the Augustine school, maintaining the spiritual worship of God to be the truest index of piety. The Jansenists (who prefer the appellation of disciples of St. Augustine) have, ever since the year 1723, possessed an archbishop in Utrecht; bishops in Haarlem and Deventer, and a clergy who, submitting themselves to the laws, and relinquishing all pretensions to external power or wealth, devote their whole energies to the fulfilment of their duties, and to the maintenance of a well-

organized ecclesiastical constitution, whose legal existence and permanence, constantly declared apostate and schismatic by the pope, they owe entirely to the protection of a Protestant government.

Whether this appeal to the Jansenists will actually be made, and, if made, with what result, remains yet to be seen; meanwhile, the almost universally-expressed wish, by the new reformers, for summoning a German ecclesiastical council, to deliberate on the minor points, whether of doctrine or discipline, in the nascent German Catholic church, has given rise to a preliminary conference, which met at Leipsic (as, taken all in all, the most central point in the reformation movement) on the 24th of March, and was attended by deputies from the cities of Annaberg, Berlin, Brunswick, Breslaw, Chemnitz, Dresden, Elberfeld, Hildesheim, Magdeburg, and Offenbach. Merseburg, Oschatz, Dahlen, Zscheppan, Peniz, Nanen, and Leignitz, spoke by proxy; Worms and Weisbaden, sent letters; while Wismar, Marienburgh, and Oppeln, intimated to the meeting their being on the eve of forming sister churches; to which may be added, Landshut, Freistadt, Schweidnitz, and Schlawentzitz, as well as Gorlitz, in the province of Silesia. Pastor Kerbler was present, but Rongé, whose constancy and strength of mind seem likely to be severely tested by the enthusiastic veneration with which, as "apostle of the reformation," he is everywhere greeted, was prevented attending by other engagements. The meeting was professedly only a preliminary one; the deputies delivered their credentials and sentiments, and several read addresses from their respective committees. When the Magdeburg delegate read the cordial address which its magistracy had sent to the Catholic Apostolic converts in that city, every eye beamed with pleasure, and loud congratulations bore witness to the deep and joyful interest it excited. The address, which is entitled, "From the Magistracy of the City of Magdeburg to the Committee of the German Catholic Church here constituted," is dated 18th March, 1845, and runs as follows:—

“With joyful surprise did we hail the first traces of your sharing in a movement springing from free and truly German feelings. We have, with an ever-heightened interest, watched its progressive development and increase; and now regard the futurity, which opens before you, with the liveliest and best-founded hopes. Our ancestors were once overwhelmed by an awful calamity which, struggling for spiritual freedom themselves, and the deliverance of the German nation from hierarchal tyranny, was a calamity, of which the very recital, after the lapse of two centuries, makes every ear to tingle; but the spirit of those brave ancestors still lives in their children, though, thanks to the milder temper of our times, they seek but to promulgate words of peace by peaceful means.

“Our country looks with eyes of eager expectation to the resolutions which the Leipsic conference will adopt in the approaching Easter week; and trusts, above all, to see unanimity, and a foundation, at least, laid of ecclesiastical organization. So soon as that is accomplished, it will be easy to meet the ecclesiastical wants of the congregation in this city; and we but await that moment, to prove our goodwill is not limited by wishes of prosperity, but that we will gladly afford our hearty co-operation to support a cause which shall have thus received the stamp of durability. You may confidently reckon on aid from the city funds, in bearing the necessary expenses of your worship.

(Signed) “FRANKE, *Chief Magistrate*.

“BORE,

“FABRICIUS,

“GUSTAVUS,

“SCHULZE,

“LIPPELL,

“HEYNE,

“HELMS,

} *City Deputies.”*

Professor Wigard, from Dresden, and the delegate from Brunswick, gave short addresses; and, after separating for a short time, the meeting again assembled for business at five

o'clock, P.M. Professor Wigard, being chosen chairman, introduced the object of their meeting in a few words; after which, Kerbler addressed the assembly in Rongé's name, and ended with prayer. The meeting lasted till half-past eight o'clock, during which various subjects were discussed and decided upon, which were voted to be printed. Several meetings for divine worship and conference took place on the succeeding days; when, among other things, a new catechism and hymn-book were decided on as being requisite, and committees appointed to carry out the resolves.

The list of places given above (many of them of no small importance), where German Catholic churches have been, or are, on the point of being formed, must of itself prove the immense progress the cause has already made; and, when it is added, that in some of the larger towns, fifty to ninety members occasionally come forward in one day to have their names enrolled, some estimate may be formed of the consternation which has been produced in the enemy's camp. But, if alarmed, they are not in any way discouraged, or led to relax their efforts for maintaining, and possibly retrieving, their threatened empire. In proof of their activity, I may state as a fact, that in a city of considerable importance, in the north of Germany, the Roman Catholic priest (a Jesuit) had received from his superior, and distributed among his flock, antidotal publications against the poison of Rongé's heresy, before any of the heretical writings had reached the city. Verily we may say of the Jesuits, "they are in their generation wiser than the children of light;" and their unwearied perseverance and unshrinking sacrifices in advancing Satan's kingdom, may well put us to shame, who are so apt to lose heart when we meet with obstacles in promoting the cause of Messiah.

I have already alluded to the enthusiasm with which Rongé is personally greeted; a new instance of it, on a large scale, occurred in his recent visit to Berlin, when Czarski, however, shared in the public expressions of respect and sympathy.

Though several meetings of the German Catholics had been held for divine service in that city, the first which could properly be termed a public assembly of their church, took place on the 30th of March, in the large lecture-room of the city gymnasium, which had been kindly granted for the purpose, and at this Czerski and Rongé presided. The former appeared in his many-coloured embroidered priestly vestment, the latter in a black gown. Above 150 persons received from their hands the elements of the Lord's supper (the one dispensing the bread, and the other the wine), and more than an equal number were forced to resign themselves to delay communicating until another occasion. After divine service, six children were baptised. When Rongé, at the termination of the service, left the hall to return to the carriage which was waiting for him, the countless multitude of men and women which had assembled in the court-yard of the gymnasium, formed themselves into serried ranks on each side his path, and greeted him with silent respect; but, as soon as he reached the street, the carriage was surrounded by eager crowds, and a thousand-voiced huzzah arose in honour of the fearless priest, who, with uncovered head and profound bows, acknowledged the joyful greetings of a multitude which hemmed his course, and compelled a slow return. No notice is taken, in any account I have seen, of Czerski having received any particular honour in leaving the place of worship, nor, indeed, in what manner he left it; most probably, with his accustomed retiring unobtrusiveness, he remained in the disrobing-room till the crowd had dispersed, and then quietly made his way to his lodgings. All who have seen this modest, and, I really believe, truly Christian man, whether at home amid his flock, or in more public scenes, speak with respectful esteem of the simplicity with which he pursues the quiet tenour of his way, and the cordiality, mingled with clerical gravity, of his manners. There followed a public dinner in honour of both clergymen, and some delegates from sister churches, then present in Berlin, on their way back from the

Leipsic conference. In the evening,* another entertainment was given; at which, however, Rongé alone enjoyed the honour, as Czerski excused himself on the ground of having promised his return to his congregation at Schneidemühl against a certain day, which necessitated him to resist the urgent entreaties of his many friends and admirers, and to leave Berlin the same evening. But, while Czerski's demeanour is lauded as a happy mixture of firmness, humility, and strict clerical decorum, it would be highly unjust to Rongé, were the very slightest aspersion understood as being thrown by this distinction upon his moral conduct, which, indeed, has never been ventured on by his bitterest opponents; but his whole conduct, and even his professed principles, indicate a lower grade of spirituality—a more worldly enlightenment—than those of Czerski. I cannot but repeat the opinion expressed in my last, and which every inquiry and occurrence confirms, that there are now two elements at work in producing a separation from Rome—a patriotic and a religious. Were it not for the desire for Bibles, and my conviction that the Almighty will not suffer “His word to return to him void,” I should be inclined to fear that the preponderance of numbers would prove on the side of the former. Nor is this, alas, a new thing under the sun. Where was there ever a field sown with good seed in which the enemy did not sow tares? And how difficult is it often to discriminate between them while in the blade! Both must grow together till the harvest; and, though we can neither prevent their being sown, nor impede the growth of weeds, by any human power, we can and should pray the Lord of the harvest to hasten the time when “every plant which his heavenly Father hath not planted, shall be rooted up,” and nothing remain to hurt or destroy in all God's holy mountain.

* The early habits of the Germans must not be forgotten, in relation to these entertainments. Doubtless the dinner was at two, the evening party at seven; indeed, it is noticed that Rongé retired at ten o'clock.

CHAPTER X.

CHRONOLOGICAL SKETCH OF THE PROGRESS OF THE REFORM
MOVEMENT, FROM THE COMMENCEMENT OF 1845 TO
APRIL, 1846 (CONTINUED).

The New German Catholic Church and the Jesuits—Probable Opposition to the New Church by several Continental Powers—Progress of the New Movement—Quotation from the Address of a Silesian Lady—Labours of Rongé and Czerski—Czerski's Ministrations — Dr. Schreiber—Licht—His Letter on leaving the Romish Church—Opinion of the German Catholics at Breslaw on Episcopal Ordination—Persecution.

MAY 10. The proceedings of Czerski and Rongé during their stay in Berlin, conjoined with the general enthusiasm their presence excited, and the vast concourse of hearers who, partly from real interest in the cause, and partly, no doubt, from curiosity, filled almost to suffocation the large hall in the Grey-friars' convent (which had been granted to their use by the city magistracy), have, as in all similar cases, operated both for and against them. In the eyes of those who are fond of following the multitude, the reformation movement has acquired new importance; and many timid approvers have undoubtedly been encouraged, by such public demonstrations, to come forward with less reserve; but "envy, hatred, and all uncharitableness," have likewise been engendered, and that not only in Roman Catholic, but, alas, also in Protestant

bosoms, by what they consider, perhaps not quite unjustly, a preposterously high estimate of Rongé's merit (for even here Czerski's retiring character rescues him from the strife as well as from the praise of tongues); and more than one public journal has raised not only a warning, but a disparaging voice, against the indiscreet zeal of his admirers. But this, Rongé may, and probably does, regard with indifference, except in so far as he may suspect it of being the latent cause of another and much more serious subject of anxiety to him, and to every well-wisher of the new reformation; the unlooked-for hesitation, if not reluctance, of the Prussian government to recognise the new sect as an ecclesiastical body, though without such recognition, some ecclesiastical acts (marriage for instance), which involve legal rights, are invalid. More than one marriage has already been solemnized (one at Breslaw, and another at Berlin, by Rongé; and at least one at Schneidemühl, by Czerski); and should, therefore, the recognition of the German Catholic church by the state be refused, or even long delayed, most disastrous consequences, involving the successional rights and legal existence of unborn generations, may be produced, besides operating as a real, though unavowed persecution of the new opinions, and rendering the position of the already declared reformers one of peculiar and helpless hardship. The Roman Catholic clergy will not marry them until they abjure their heresy; and if the German Catholic pastors may not marry them, they are reduced to the alternative of celibacy or concubinage.

There is no doubt entertained of the individual sympathy of the Prussian monarch towards all that is liberal, as well as all that is Protestant; but his position is one of peculiar delicacy, as well as difficulty, through his domestic relations; the queen, whose deep and unaffected piety all acknowledge, being, though herself a Protestant, connected by the nearest ties of blood with the most zealous Catholic royal families in Europe. Sister to the reigning king of Bavaria and the queen of Saxony, she is likewise aunt to the present empress of

Austria, whose imperial consort, it is asserted, personally irritated against the German Catholics, has determined on subjecting them to a persecution equally minute and extensive, wherever his power or influence can reach. Now, it is well known that the emperor is a man of very weak intellect, but of strong piety; and what better materials could a Jesuit confessor wish for, in order to work the ruin of an antagonist faction?

The courts of Vienna and Bavaria have, it is said, already given in notes of strong remonstrance to the Prussian government against any favour being extended to the new reformers; and, by all accounts, the minister, whose special province it is to decide on matters of ecclesiastical polity (*der cultus minister*), is far from being an impartial judge, inasmuch as he is decidedly hostile to every species of dissent. In reference to this subject, the following extract from the "Silesian News" of the 14th of April, will be read with interest:—"The 'Algemeine Zeitung,' lately published, under the title of 'Letters from Rome,' a statement regarding the negociations of France and Austria with the papal court, on the Jesuit question, alluding especially to the fact, that France had condescended to treat directly with the Jesuit general on the subject; and, although it is whispered that confidential propositions made by the pope to the Austrian cabinet, for the public restoration of the Jesuit establishments within the precincts of the Austrian empire, have not, for the present, met the favourable reception which was expected, still the holy father is far from relinquishing, though obliged to postpone, the execution of the scheme. It was, it seems, strongly urged at Vienna, that Jesuit institutions are highly requisite to counteract the efforts of the Protestant propaganda in Bohemia, and more especially since the late rebellion in the Roman Catholic camp has revealed at once 'the nakedness of the land,' and the impotence of the usual barriers to check the enemy's inroads. The French government, to which the Jesuits had formerly done good service, has become

estranged from them, by discovering that they had intrigued in favour of the deposed dynasty; applying to that purpose the very considerable legacy left at their disposal by Monsieur de Blacas, who, as is well known, made the Duke de Bordeaux his sole heir, on condition of paying a yearly sum to the Jesuit general (who, doubtless, had received instructions as to its disposal from the testator); but this, at first, purely financial correspondence, led afterwards, it seems, to a regular intercourse, which neither escaped the observation, nor failed to excite the just suspicions, of the French government. The king and all his family are disinclined towards the Jesuits, with the exception of the queen, who not only supports them with all her influence, but applies a large portion of her private income in promoting the re-establishment, in France, of the order, which enjoys also the zealous patronage of a still more distinguished royal lady (the phrase is somewhat ambiguous), the Queen Dowager of Spain, through whose influence, report says, two remarkable official documents will shortly be made public, by which the re-founding of the order of Jesus, and thereby an ecclesiastical restoration worthy of the ancient glory of Spain, will be effected. To these exalted supporters of the Jesuit cause, in the south of Europe, must be added a third royal patron, the king of Sardinia, who is reported to have expressed himself to a representative of one of the great European powers in the following very candid and unmistakeable terms: 'I have,' said the Sardinian monarch, 'convinced myself, that the Jesuits, and they only, are capable of making head against the revolutionists; and, as I am resolved to stake my last dollar, and my last subject, in repressing the revolutionary tendency, it follows, as a matter of course, that I will give the Jesuits full play in my dominions; and I will, moreover, use my utmost efforts to induce every Catholic sovereign in Europe to share my sentiments.' 'I, some time since,' continues the Italian correspondent of the '*Algemeine Zeitung*,' 'informed you of the presentation of a memorial from Rome to Munich, in which the German Catholic movement is repre-

sented as being connected with, if not originating in, revolutionary principles and associations ; and the seeds of suspicion, thus sown with so much cunning forethought, already begin to bear a golden harvest, for all the long-existing differences between the crown and the hierarchy of Bavaria have just been reconciled, through the intervention of an able Roman diplomatist, and the result will be the adoption of measures equally energetic as inexorable against the German Catholics.' ”

The German public is, therefore, now on the *qui vive* as to what the Prussian government will do ; recognition, not support, is all that the German Catholics seek, and, were that obtained, neither money nor members would be wanting ; but this is, unfortunately, as clearly perceived by the Romanists as by the reformers, and the former will therefore leave no influence untaxed to keep at least in abeyance that legal acknowledgment, which can alone give validity to the ecclesiastical rights of the dissentients, and secure them against future arbitrary aggression.

Still, notwithstanding all hindrances, the movement is progressing. Thus, in Dantzic, the first public worship of the Apostolic Catholics (held in the reform church of St. Peter and St. Paul) is described as deeply affecting ; the solemn interest of the scene being heightened by the public recantation, at the altar, of two Roman Catholic priests from Pelpin, brought by pastor Czerski, whom they afterwards assisted in conducting the service.

In Potsdam, too, the commencement of a German Catholic church has been made. Its first meeting took place on the 13th ult., and, as occurred in Berlin, suffered some interruptions from the noisy opposition of some fanatics, who were, however, quickly removed. A great impression is said to have been made by the speech of a person who was, during eight years, chaplain in the Roman Catholic church, and is now in the service of the Prussian government. Fifty-four members enrolled themselves the first day, who will, for the

present, worship with the Berlin congregation; railway communication having made Potsdam almost a suburb of the capital, where, although the government hesitate, the city magistracy are not only inclined to accommodate the reformers with the use of the churches, but to aid them with the sum of 1,000 dollars (£150 sterling) annually, for the next three years, out of the city funds. Associations have likewise been formed in several places to assist the cause of reform: thus, for example, in Stettin, a society has arisen, consisting of 216 members, for the purpose of aiding infant German Catholic churches with the funds requisite for their ecclesiastical accommodation, and pastors' support. The society contains Roman Catholics as well as Protestants; and, disclaiming all desire to proselyte into the Lutheran, or out of the Roman Catholic church, confines itself solely to assisting such as have, from conscientious motives, seceded from the latter communion, leaving them free to judge for themselves, what church's order is most consonant to the word of God.

Another, and perhaps, in Germany (where the female sex is little prone to take part in either political or religious changes), a still more remarkable "sign of the times" is, the published address of a Silesian lady "to her sisters, whether married or single." The following quotation will suffice to show the spirit in which it is written: "Ask not what says Rome, or Vienna, or Munich; but, 'What saith the Holy Spirit?' which we have the highest authority for expecting will become more and more the ruling spirit of the latter day. Do not remain behind the women of the sixteenth century, but, as Catherine di Bora (afterwards Luther's wife) dared to rise superior to the prejudices of her age, and leave the walls of her convent, so do you, my Christian sisters, emancipate yourselves from the gloomy seclusion and apathetic indifference of past times, and enter the province of a permitted publicity. Yet, as it beseems not our sex in temporal conflict, even for the sacred cause of liberty and country, to fight with the sword, so neither let us now mingle in the strife of words. But where minds are to

be roused or encouraged, where sorrows are to be soothed, or wounds received in the cause of truth are to be healed, let us be promptly ready with our words of cheer and our services of love."

I have already stated that the high place Rongé has attained in the minds of a large portion of his countrymen, and the increasing celebrity and influence which his perambulatory visits to the newly-formed or contemplated churches procures for him, have excited the envy of some, and the fears of others; and yet it must be allowed that he has never, as yet, given any evidence of being unduly puffed up; and it is equally certain that, under existing circumstances, such journeys as he and Czerski undertake in their respective districts, are indispensable to the sustentation of the cause they have so much at heart; for, so long as the want of recognition, on the part of the state, keeps the German Catholic church a legal nonentity, it cannot be expected that many priests will throw up their cures, however much disposed to do so, and become dependants on isolated congregations, for whom the timid prognosticate an arbitrary suppression; and, therefore, until each congregation is provided with a pastor, the comparatively few priests who have joined the free church, must visit, from time to time, the destitute churches, to lead divine worship, administer ordinances, and, as far as they can, "set in order the things that are wanting." On their return from such home missionary tours, they are in the habit of reporting to their own congregations the most interesting details of their journeys, which often afford not only subject of encouragement to themselves, but of sympathy with others. Thus, in a statement now before me, dated Breslaw, April 17, it is related: "In yesterday's general meeting of the German Catholic church, pastor Rongé gave a short sketch of his recent tour, and communicated the agreeable information, that 1000 dollars having been placed at his disposal, by the mercantile house of Jacobs, in Potsdam, he proposed applying this sum to the commencement of a credit fund for behoof of the German Catholic church in this

place, on principles analogous to those of the institution called 'the Citizen's Refuge.' Pastor Rongé also paid into the hands of the church's financial committee, a collection made at Berlin, amounting to twenty-two dollars,* and at Bamberg of twenty-eight dollars; after which, he presented to the assembly the Roman Catholic priest, Thos. Waymarski, who has relinquished his cure in the diocese of Pryzmist, in Galicia, for the sake of joining the German Catholic church. His credentials of ordination (*literæ formulæ*) having been duly examined, it was resolved to admit him to membership, and to institute (according to the invariable rule in such cases) strict inquiry respecting his past character, conduct, and qualifications, with a view to his eventually obtaining a pastorate in Upper Silesia, or the duchy of Posen, for which latter he seems peculiarly suited, Polish being his mother tongue. The formation of a school, and likewise of a religious library, for the use of the congregation, were next resolved on, and committees appointed to carry out the designs. Rongé has again left us for Berlin, and on his way home, which he expects to reach by the middle of next week, will hold divine service in Frankfort (on the Oder), Glogan and Freystadt." The "Berlin News" notices the visit just intimated in the following terms:—"Rongé's sermon, preached yesterday, by permission of the magistrates, in the hall of the Grey-friars' convent, was most numerously attended, and may be regarded as forming an epoch in the history of the German Catholic church here. The text chosen was Matt. vii. 19, 20, and the admirable discourse founded upon it created great sensation. The singing was aided by the royal choristers, Kranse, Zstesche, Schmidt," &c.

The following testimony to the effective ministrations of Czerski, will not be read without interest:—

"Thorn, April 8.

"I have just returned from the public worship of the German Apostolic Catholics, at which pastor Czerski presided. It was fortunate that the elders had not contented themselves, as was

* A Prussian dollar is, as near as may be, three shillings sterling.

proposed, with the reformed church; for even the afterwards-selected and much larger building belonging to the old Lutheran congregation, was filled to overflowing. Mass, sermon, communion, all was in exact conformity with the Catholic ritual; and, lastly, a baptism, but all in German. It was impossible not to identify oneself in feeling with the Catholics, and imagine with what ecstasy of delight they must have heard, instead of the (to most ears) unintelligible, though familiar Latin words, '*Credo in unum,*' &c.; the creed pronounced, for the first time, by the ministering priest, in their own beloved native tongue. The discourse was a simple statement of gospel truth; the subject, the Good Shepherd, considered under two points of view,—by what we recognize Him, and by what He recognises us; and as little controversial as was compatible with the circumstances of the newly-formed church; while even that little was spoken in the mildest spirit, and truly accorded with the apostolic example, 'Being cursed, we bless; being condemned, we pray' (1 Cor. iv. 12, 13, Luther's translation). The confession-address was spoken at the altar, and turned chiefly on the absolute necessity of a sincere self-examination, accompanied by a decided disavowal of transubstantiation, 'the ordinance being throughout of a spiritual nature.' The service was concluded by a short address in Polish, which all acquainted with that language pronounced a piece of powerful and spirit-stirring eloquence. Only fifty communicants had previously announced themselves, but a hundred more associated themselves to them at the altar, and it was necessary to procure more bread. Immediately after divine service (which appeared to have had a most beneficial impression on all present), a very considerable number of new members came forward, and gave in their adherence to the German Catholic church.

"There have not been wanting additions, during the last month, of new churches to the list of those previously enumerated as seceders from Rome; yet their accession of strength has chiefly consisted in an increase of numbers in those churches already detailed, and in the (for the Roman

cause) still more injurious defection of some men of no small note, who have joined the ranks of the reformers. Foremost among these must be named Dr. Henry Schreiber, Catholic priest and professor of history in the university of Freiburg, a city long famed for its patronage, not merely of strict papal, but of Jesuit doctrine. Dr. Schreiber was at one time professor of doctrinal divinity (*der dogmatick*), but was forced to vacate that chair, on account of having, with his characteristic candour, denied the scriptural origin of the celibacy of the clergy. He assimilated in principle nearly with the Wessenburg* school, to which nine-tenths of his clerical brethren belong secretly, and would publicly, if they dared; and Schreiber's character stands too high in the opinions of all parties, both as a conscientious and prudent man, for his defections from the Romish church, to be stigmatized as either ill-considered, or ill-intentioned. His change of views was made public by the following letter to his archbishop:—‘I have now the honour to intimate to your eminence, that I have given in my adherence to the German Catholic church. My doctrine and life have long been open to your inspection, and must have convinced you, that to know and to bear witness to the truth, has been my strenuous, and most sacred duty, whether as a private Christian, or in my capacity of professor of this university; and I therefore indulge the hope, that your eminence will not withhold your belief that the step I have now taken is the result of strict examination, and a purely religious conviction.

“Dated, Easter-day, 1845. (Signed) “SCHREIBER.

“Dr. ———.”

It yet remains to be seen how the archbishop will act, and whether excommunication and deprivation of his professorship will follow, but nothing has hitherto transpired; and most

* Its leader was Ignatius Henry de Wessenburg, until 1827, Vicar General of the bishopric of Constance, whose manly resistance to papal assumption made him long as much the pride of his country as his talents, whether as orator, historian, or poet.

probably, all methods of conciliation will be tried, in order to recapture so distinguished a prize out of the hands of the dissentients ; though, from his known firmness of character, we need have little fear of their proving more successful with him than with pastor Licht, who owed his emancipation from Rome's fetters (as well as Rongé) to the pious fraud of Bishop Arnoldi, in the matter of the "unseamed holy coat of Treves ;" and truly, in this, as in many other cases, we may see a fulfilment of the ancient saying, "Whom the gods wish to destroy, they first infatuate." Had the good Bishop Arnoldi, less zealous and more wise, left the coat in its dark nook, much of the light which is now pervading Germany would, in all probability, have remained hid with it. In his treatment of pastor Licht, Arnoldi out-Heroded Herod ; and its relation may serve to show, how much of the fermenting element existed in the Romish church, even previous to the late rising of the mass, as well as how much cause the overweening zeal of its hierarchy has given to the papal power to exclaim, "Save me from my friends."

In Bavaria, where the maintenance or revival of every species of superstition is quite as agreeable to the million, as favourable to the ambitious views of the higher clergy, there was originated, in 1842, the ingenious device of forming a pilgrimage-association, whose members should regularly visit, every spring and autumn, such holy stations as might be agreed upon. Priest Licht, who, for upwards of thirty years, had officiated as parish priest of Leiwen, a village in the diocese of Treves, distinguished alike by strict Catholic doctrine, and a purely gospel walk and conversation, deemed himself called upon, both as a good Catholic, and as being entrusted with the cure of souls, to warn and exhort his parishioners, and all others of his own communion, against joining or forming such associations ; and for this purpose he wrote, and published at Treves, a little work, under the title of "The Pilgrimage Pocket Companion, for the use of Catholics in town and country ;" containing, indeed, only the ancient Catholic doctrine on the

subject, but proving that going a pilgrimage was not essential to the character of a good Catholic. These views were, however, very far from being those of his ghostly superiors in Treves, and they warned the honest priest against the expression of such unauthorized opinions. Licht, however, put more faith in the ancient dogmas of his church than in those of the Treves vicarship-general; and, accordingly, when the exhibition of the holy coat commenced, he again fearlessly raised his voice, protested against the proceeding at Treves, exhorted his parishioners to serve and honour God in their homes, and at length published (through Körner, in Frankfort) a pamphlet, entitled "Catholic Voices," which has already passed through three editions. The little work, though written with the utmost moderation, and in accordance with the opinions of the ancient Roman Catholic fathers, gave high offence, and Licht received a mandate from Treves, which pronounced the alternative "recantation or suspension." Sincere conviction leaves an honest man no choice; retractation was impossible, and Bishop Arnoldi issued the decree of suspension against this excellent pastor, who had for thirty years fed his flock with irreproachable diligence, appending thereunto the threat that, if, within a given time, Licht did not repent, and become a convert to *the coat*, degradation and excommunication should follow. The result was such as those who know the unbending and fearless character of Licht in matters of conscience, expected. He declined all retractation of what he believed to be truth, and, after sundry attempts to win, or frighten him over, the threatened ban was pronounced; and on March 20, he received official notice to vacate the parsonage-house to his successor, who would enter on his office on Easter-day, the 23rd. Licht complied on the instant, hiring temporarily a sorry lodging, resolved to await the expected reply from Berlin to a memorial sent by him to the Prussian ministry; on which ground he likewise declined accepting the invitation of the Elberfeldt German Catholics, to give them the benefit of his services during the Easter week. At length, on April 1, pastor Licht

closed his thirty years' connexion with the Treves hierarchy, by the following letter :—“ Although, in my last address (of the 26th ult.) to my right rev. superiors, I considered myself to have taken leave of them with all becoming respect, and regarded all further explanation on that point as unnecessary, I, nevertheless, cannot refrain from adding to the former correspondence and renunciation, the express declaration that, after maturely weighing the subject before God and my conscience, I have, like many other independent and conscientious men, come to the resolution of joining the German Catholic church, and hereby express my adherence to the general principles and definitions laid down in the council held at Leipsic on the 23rd ult., reserving to myself the right of retaining my peculiar views on minor points. In taking this highly important step in my life and profession, and to which, I can appeal to God, I have been impelled solely by moral and religious motives, I have kept especially in view the well-known and memorable apothegms of two celebrated men ; the first is that of Vincent Cyrenensis, ‘ in matters of faith, receive and hold fast what has been believed in all times, in all places, and by all persons.’ The second is the golden sentence of St. Augustine, ‘ in essentials, unity ; in doubtful points, freedom ; in all things, love.’ But, since I find this candid avowal will not satisfy my Roman Catholic episcopal superior in Treves, who believes himself bound by his episcopal oath, in all things to uphold and further the papal interests, I hereby finally and solemnly declare myself separated from the Romish, but by no means from the ancient Catholic Church. It is devoutly to be hoped, that the good Spirit of God, whose workings are even now visible in opening up ‘ the way of the Lord,’ will more and more establish and bring near to us the true kingdom of God, that kingdom set up on earth by Jesus Christ, the Son of God, the only mediator between God and man ; and by bringing about and confirming peace and love among all the confessors of his name, hasten the accomplishment of his sublime promise, ‘ There shall be one fold and one shepherd.’

Amen. So be it. The grace of God, and the love of Jesus, be, through the influence of the Holy Spirit, always with us all.

(Signed) "L. W. LICHT, Catholic Pastor."

This excellent man has now accepted the pastorate of the German Catholic church in Elberfeldt.

A new, and in some respects, important step, has just been announced as having been taken by the reformers at Breslaw, which proves that there, at least, the German Catholics have ceased to regard episcopal ordinations as indispensable. On the 4th inst., after the conclusion of the usual public worship of the day (in which pastor Hofferichter, formerly a clergyman of the Lutheran church, who has, with his coadjutor, lately joined the German Catholics, officiated for the first time), three candidates for the pastoral office were ordained by Rongé, and two clerical brethren. The names of these new labourers in the vineyard are Ruprecht, Vogtherr, and Wiczorek, all formerly candidates for the priesthood in the Roman Catholic church. Rongé was the chief officiator; and having, with his clerical assistant and the three aspirants, advanced to the altar, he read our Saviour's commission to his disciples (Matt. xxviii. 19, 20); and, after having vindicated, in a lucid and powerful address, the inalienable right of Christian congregations to elect their own office-bearers, he appealed to the assembled church, if they shared his sentiments? A unanimous and joyfully pronounced "Yes" resounding through the place of meeting, attested their full approval. The scriptural directions concerning the most important duties of both pastors and people, were then quoted and enforced by the two other clergymen. Next followed the ordination, by laying on of hands, by the three already ordained ministers. Rongé then invoked the divine blessing on the solemn service; after which, the new pastors partook of the Lord's Supper, and then received the warm congratulations of their assembled friends and brethren, many of whom gave signs of almost overpowering emotion. The entire service, which was nearly identical with that observed on

similar occasions in the Lutheran church, is described as having been deeply impressive. Two of the newly-ordained ministers will immediately enter on their duties in Upper Silesia, where the number of small, but ever-increasing congregations, calls loudly for pastoral instruction and care. Pastors Waynarski and Wieczorek, being masters of Polish, are expected to employ their earliest leisure in translating, not only writings bearing on the new reformation, but the Bible, into that language; and, in this prospect, it is a matter of rejoicing, that no hindrance whatever has, as yet, been laid in the way of the new opinions by the Russian censorship in Poland, where a thousand copies of Rongé's and Czerski's publications have already been circulated; although the well-known bigoted subserviency of the Poles of all classes to the sway of Rome gives little hope that they will make much impression.

The grand duchy of Hesse-Darmstadt has taken the lead in liberalism, by declaring in favour of the German Catholics of Offenbach. The government demanded to know from the prince-bishop of Mayence, whether he would, for the present, insist on his clergy performing the ecclesiastical ceremonials of marriages, burials, &c., towards their nonconforming brethren; and receiving an answer in the negative, official information has been given to the Protestant clergyman of Offenbach, that he shall, until further ecclesiastical arrangements can be made, regard himself as empowered and required to fulfil those indispensable duties. A somewhat similar decision has been come to in Dresden, where the positive refusal of the Roman Catholic clergy to recognise those who abjure the hierarchy as in any way belonging to the Catholic church, has compelled a permission that such pastoral services as admit not of delay, may be afforded by Lutheran clergymen, until the meeting of the Saxon parliament, to which the Dresden reformers have resolved to apply for a decision of the question of their recognition. In the mean time, the government abides by its obstinate refusal, not only of all

acknowledgment, but of all permission to the reformers to hold public meetings ; and further prohibits their constituting themselves as German Catholics, restricting them to the appellation of "An Association for the purpose of conferring on Ecclesiastical Questions."

But the efforts to check the advance of "the movement," whether proceeding from its avowed or concealed enemies, have by no means been limited during the past month, to negative, or even legalized opposition, but have broken forth in instances of ferocious bigotry and unbridled hostility, in regarding which, one may fancy oneself transported back to the dark ages. Thus, from Stargard, in Pomerania, we learn that a brother of pastor Czerski's, organist of the Roman Catholic church in the little town of Komersk, has lost his situation in consequence of affording his heretical brother a night's lodging, as he was passing through the place. And, moreover, that Czerski, having spent the night in the house of his father-in-law, residing in Skurziews, the dwelling was surrounded by a crowd of fanatics, who bombarded it with stones for the space of three hours. Happily, the object of their animosity, whom they were resolved to seize on his leaving the house, had set forward on his journey much earlier than they anticipated, and by this means, probably, saved his life. The Roman Catholic priest of Bonin has threatened all Czerski's relatives with excommunication, if they dare to hold any communication with him. The above-mentioned attack upon Czerski, probably gave rise to a false report of Rongé having been assassinated, which filled Frankfort (on the Oder), for some hours, with horror and consternation.

Nor are such exhibitions confined to the "fierce barbarians of the north ;" for an equally disgraceful attack is reported as having been recently made on the truly venerable pastor Licht, on the banks of the Moselle, as that conscientious and irreproachable man was travelling from Liewen, his late Roman Catholic parish, towards Elberfeldt, the scene of his future labours among the German Catholics. Having come as

far as Barncastel by boat, he there landed, in order to pursue a much shorter route across the hills on foot, leaving the boat, with his furniture and other baggage, to follow the circuitous windings of the stream to its destination. But scarcely had the courageous confessor of his honest convictions set foot in Barncastel, than the news of his arrival spread with the rapidity of lightning through the town, and a mob gathering on the instant, followed him, not only with the most opprobrious and brutal insult and abuse through the streets, but, as soon as he had passed the gates, betook themselves to still more effective expressions of their rage, and showers of stones flew about his aged head, though happily without inflicting serious injury. This dangerous convoy accompanied him half way up the mountain, where some vine-dressers succeeded, by remonstrances, mingled with threats, in persuading the ruthless bigots to return home.

The managing committee of the German Catholic community in Offenbach have found themselves necessitated to free themselves, by a published declaration, from aspersions which appeared against them in a late number of the "Frankfort (sur Maine) Journal," accusing them of using religion and the name of reform, only to cover their real views as "radicals and socialists." How universally, in all ages of the world, has ecclesiastical tyranny set up the bugbear of political intrigue as a shield against all attempts to limit its power, or correct its abuse! "They who have turned the world upside down" is a designation, of which, if incurred by conduct similar to that which brought it on the apostles, no one need be ashamed.

CHAPTER XI.

CHRONOLOGICAL SKETCH OF THE PROGRESS OF THE REFORM
MOVEMENT, FROM THE COMMENCEMENT OF 1845 TO
APRIL, 1846 (CONTINUED).

Doctrines of the Leipsic Council—Protest against them—Progress of
the new Movement in Posen—Declaration of the King of Hanover
—Kerbler—Open-air Meetings for Worship—Violence of the
Romanists at Halberstadt.

JUNE 16. The opinion I have more than once expressed, that two distinct, and, in a religious point of view, heterogeneous elements, were combined in the present German opposition to the hierarchal despotism of Rome; as well as my fear that, as is, alas, usually the case, the worldly might be found to out-number the devout combatants for spiritual freedom, have both received confirmation from recent events. The very meagre statement of gospel doctrine promulgated by the Leipsic council, and the failure of Czerski, and others like-minded with him, to procure the adoption of more positively Christian dogmas, gave new ground for apprehension as to the soundness of the religious principles of some influential men among the reformers. Yet, as the confession of faith was at length acquiesced in by all, on the avowed ground that it should be regarded as merely preliminary to a more enlarged and explicit symbol, to be discussed in a future

Christian council, those observers of the reform movement who felt interested in its true progress, were led to cherish the hope that the leaven of Christian principle might, by God's blessing, gradually "leaven the whole lump." Doubtless, such a hope, in conjunction with the very natural desire to maintain, as long as possible, "the unity of the spirit in the bond of peace," with brethren who, in many essential points, were one heart and one soul with them, induced the "Apostolic Catholics" (after vainly contending for a more explicit avowal of the divinity of the Lord Jesus Christ, the doctrines of the atonement, salvation by faith alone, regeneration, and the resurrection of the body, than appeared to them to be conveyed in the confession of faith approved of by the majority), to subscribe to those generalities in which they could assuredly safely concur with their brethren; retaining, however, their own view of gospel truth, and the right (in accordance with the fundamental principle of the Scriptures, being the only infallible authority and guide) both to profess and to promulgate whatever they find therein, without fear of giving umbrage to any one. When this posture of affairs is considered, it may not, perhaps, seem unfair to regard the appellations assumed by the several churches, as indicative in most, though not in all cases, of the tone, whether patriotic or Christian, prevalent in the respective separatist congregations; Schneidemühl and its congeners adopting the name Apostolic, Breslaw, Brunswick, Berlin; and many others, that of German Catholics. That this distinction is not wholly either imaginary or accidental, is proved by the circumstance, that the question of what name should be assumed, was discussed at the Leipsic conference, and the Apostolics were out-voted by the Germans. Yet it would, probably, be unjust to make this the test of the comparative strength of the parties, since it must be supposed that to many, the chosen appellation may have appeared an immaterial, to others, perhaps, a politic measure; while to none, surely, could it seem of sufficient importance to justify disunion. Accordingly, though "German Catholic" was resolved

on as the general appellation, and adopted (probably for that reason) by the more recently formed churches, "Apostolic" is retained by such as had before so denominated themselves.

But if the likelihood of disunion, as consequent upon difference of sentiment, might safely have been argued, *à priori*, from the natural tendencies of human nature, and the impossibility for even the most sanguine to assume that so large a body (numbering already a hundred and ten congregations, and above ten thousand members) should not contain a large proportion actuated by other than purely religious motives, surmise and apprehension on the subject have been alike put an end to, by an occurrence which, though in itself distressing, yet, in the principles which produced, and the results which will probably flow from it, furnishes ground for rejoicing, both to the Christian and the merely philanthropic observer. I allude to a protest published in Whitsun-week, by seven members of the German Catholic congregation in Berlin, against the Leipsic confession of faith. That the popish party draw fair auguries of their own triumph from this early threatening of dissension in the enemy's camp, is natural, but assuredly premature; for, though the host of the reformers may divide, it will neither be lessened, nor induced to return to Rome. The patriotic party will retain its own, at least; and the infidelity which has long lurked beneath the observance of external forms, and at which the popish clergy winked so long, as neither their power nor their emoluments were affected by it, will probably show itself wholly undisguised, since the shackles of superstition and the restraint of custom have been thrown off. But, though we may have cause to mourn the absence of Christian motives, even for right actions, should we not also rejoice when men no longer profess what they do not believe; and have, without being worse Christians than they were before, become better citizens? While, on the other hand, may we not indulge the hope, that the avowal of a higher and holier creed by some engaged in the same sacred cause with themselves, may lead

many to examine the foundations on which their own faith is built? And, as they have now access to the standard and test of truth, the Bible, it were sinful to doubt that the effect will be, in regard to numbers, the exchange of an hereditary profession for a true and living faith.

The protest above alluded to, and which was signed by A. Banlig, P. Paulus Zerneck, and Dietrich, runs as follows : —“ One portion of the German Catholic church in this city, having declared its adherence to the principles and views of the Leipsic council, and being now in daily expectation of the arrival of a clergyman who is announced to be of entirely corresponding sentiments, it appears to us that ‘the reform’ has now attained to that degree of maturity which warrants us in regarding and judging it as a whole.

“ We have hitherto followed all its movements in the spirit of that love which ‘beareth all things, believeth all things, hopeth all things.’ Our last hope (the source at once of our courage and of our delay) was based on the call given to a priest from whom we could confidently expect a truly Christian re-organization of the Berlin German Catholic church. But the priest for whom we hoped, comes not; and as re-organization, in accordance with our views of what a German Catholic church ought to be, is no longer to be looked for, we feel ourselves called upon, by the voice of conscience, to enter our solemn protest, before God and the world, against a reform, which we believe in our hearts will conduct all who entrust themselves to it, to the brink of destruction.

“ We protest against the symbol adopted by the Leipsic council, and acceded to by the German Catholics in this city. We could be satisfied to concur in the first article of their confession of faith (the belief in one God), had we found it followed by a second, acknowledging the Son, without whom no one can either truly know or come to the Father (John v. 23, xiv. 6; 1 John ii. 23). But the second article of the Leipsic creed bears no higher testimony to Jesus than the poor empty assertion that, ‘he is our Saviour,’ thus elevating a large and

accommodating cap of liberty, which heads the most various, and even heterogeneous, may contrive to put on. But what avails an outward assemblage of numerous concurring heads, if the unity of heart produced by possessing 'one faith,' 'one hope,' 'one love,' be wanting? 'If, then, in the article referring to God the Father, more definite expressions might have been selected, in that referring to Jesus Christ, they ought to have been so; and that precisely, because our estimate of Christ forms the line of decided and indisputable demarcation between Christianity, Judaism, and heathenism; between, in short, the true believer and the infidel. A silent passing over of such a turning-point in a Christian confession of faith argues, to say the least of it, a weakness, which must be an eternal reproach to any Christian community; and we feel imperatively called upon to throw this disgrace from us. What must the rest of Christendom think of us, if our confession of Him, whose name we bear, be so tamely, so coldly, so ambiguously expressed? 'That which fills the heart, must overflow at the mouth' (Luke vi. 45, Luther's translation). As fathers of families, we are bound to consider the future instruction of our children; and as what does not appear in a church's confession of faith, cannot be demanded either from its ministers or members; what security have we that the sacred truths, in defence of which has flowed the precious blood of countless martyrs, will ever be made the ground of instruction to our posterity? Wherein, we ask (and let every man put the question to himself), wherein do we acknowledge the divinity of Jesus Christ, if we are silent upon that which every Christian tongue has confessed, and will confess to the end of time, that 'Jesus Christ our Lord is the only-begotten Son of God, who was conceived of the Holy Ghost, and born of the Virgin Mary?' What becomes of the historical facts connected with our redemption by Christ, that eternal foundation of our Christian belief in reconciliation with God, our peace of conscience, and our strength, courage, and joy, whether living, suffering, or dying, if our confession suppress the great truths, that Jesus

Christ 'suffered under Pontius Pilate, was crucified, dead, and buried; that he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father, from whence he shall come to judge the quick and the dead?' If we suppress this, we suppress, too, that we are Christians at all; and it is of no sort of consequence whether we hold or deny the third article of the creed respecting the Holy Ghost; for, as 'no man cometh to the Father but by the Son, so it is the Son alone who sendeth us the Spirit from the Father (John xv. 26); and thus the emptiness of the second article regulates and sufficiently restricts the meaning of the third. We still, indeed, hear of 'a holy Catholic church,' but it is a mere shadowy pageant, a building without a foundation to rest on; and by thus mutilating the ancient confession, by which all true Christians on earth were able to extend to each other the right hand of fellowship, the bond of union with them all has been silently cut asunder. But, if it is designed to cast aside all doctrinal and historical connexion with the ancient and modern Christian church, and to erect a new one in accordance, as the modern phrase is, with the spirit of the times and the sense of Scripture as interpreted by Christianized reason, we take leave to hold aloof from such a church. We never had any intention of withdrawing from that ancient church, whose establishment eighteen hundred years ago by the triune God, is celebrated by thankful millions to the present day. We desire to remain Catholic, while we cease to be Roman Catholic; and, though abjuring human traditions and superstitions, we wish to abide Christians, and as incorporated with that communion of saints which has been erased from the Leipsic confession of faith. Mention is further made therein of 'the forgiveness of sins,' and 'the life everlasting;' but we maintain, on the authority of Scripture, that neither the one nor the other is attainable, in its power and glory, by such as shrink from confessing the Bible doctrines of the divinity of Christ; of his, for us, completed work of redemp-

tion, by living, suffering, and dying in our stead, and of the resurrection of the body, though that, too, has been rejected by the Leipsic council (1 Peter xviii. 19; 2 Cor. v. 19—21; 1 John v. 12; ii. 18, 19).

“ Our protest is neither the offspring of foreign influence, nor of self-conceit and pride. Our sole, but all-engrossing object, is the eternal salvation of our own immortal souls, and the souls of those who are committed to our care, as well as of all who will listen to our warning voice; and therefore we join to our protest an earnest entreaty to all who share our sentiments, to separate themselves from a reform (the tendency of which is sufficiently evidenced by its published creed), and to unite with us in trying to realise the noble and exalted idea of a truly reformed, and therefore genuinely Christian Catholic Church. We stand on the positive foundations of Christianity, ‘on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.’ Whatsoever, in the handed-down traditions of the church, is found not to coincide with the Scriptures of the Old and New Testament, we unhesitatingly relinquish; but all shall be retained which is proved to be in unison with them. ‘A clergyman, formerly belonging to the Roman Catholic Church, but who ten years since voluntarily resigned his office, after having, courageously and in faith, struggled against, and suffered from Rome, has declared himself willing to lead our sacerdotal worship. The holy mass shall be celebrated every Sunday in true scriptural form; and we are resolved to have, uninterruptedly, the services of prayer, singing, and preaching, from ordained lips, until our ecclesiastical order and position can be finally appointed and determined. Come, then, and see; the undersigned will gladly afford every information respecting the time and place in which the first divine service among us shall be held. These are solemn times, and such call for decision; more especially in circumstances in which indecision must prove the most deadly foe. An act is called for, which may promote the salvation of many,

and, perhaps, by God's gracious help, pave the way for that noble unity, after which the believing faithful, of all ages and all lands, have pined and longed. May the compassionate God and Father of our Lord Jesus Christ have compassion upon us in the Holy Ghost, and give us both to will and to do of his good pleasure, to the glory of his holy name, and the salvation of all our brethren. Amen!"

This, in many respects, pleasing document called forth, the very next day, a counter declaration from the other German Catholics in Berlin, in which the protesting party was accused of entertaining rash and ungrounded suspicions against the orthodoxy of the majority, and especially of having erroneously regarded the Leipsic confession of faith in the light of a definitive and fully-digested creed, instead of what it really is, a preliminary and provisory profession of generally-acknowledged doctrines; or, as having displaced the more orthodox Berlin confession. On this ground, measures of reconciliation were actually adopted; so that, while the protest remains an unretracted evidence of the gospel sentiments of some, the threatened division into two congregations was deferred until the points of difference, being discussed in a general meeting of the Berlin reformers, should prove in how far a separation was desirable or necessary. This meeting took place, accordingly, on the 21st ultimo, was most numerously attended, and the various objectionable, or rather defective parts of the Leipsic confession, argued with no inconsiderable warmth. Yet, the sitting terminated in a resolution to leave all the debateable doctrinal points to the consideration and decision of a shortly-to-be summoned general church council; and, therefore, the meetings for public worship, now conducted by the new pastor, Branner (a protégé of Rongé's), continue to be attended by both parties. That this outward union is one of policy rather than of conviction, cannot admit of a doubt; but (independent of the peculiar danger in their case of affording the government a fair pretext for refusing to recognise "a house divided against

itself") is not a similar mingling of "iron and miry clay," unhappily to be found in every existing religious community in which the idea of nationality prevails? Look at the opposing sections of the churches of England and Scotland; examine the state of the Genevan and Lutheran churches; glance, too, behind the scenes in the Roman Catholic church; and the acknowledgment must be made, that, if the existence of rationalist and evangelical views in the German Catholic church threatens its stability, the danger is, at least, not peculiar to the new sect, but equally shared by other ecclesiastical bodies, venerable alike from age and numbers.

In respect of the progress made by the reformers during the last month, it must be pronounced to have been at once uninterrupted and extensive. In the arch-duchy of Posen, which has long been justly viewed as the head-quarters of hierarchal rule, the reform movement is manifestly advancing rapidly, which is, in some degree, explained by the fact, that in no other portion of the Prussian monarchy are so numerous and such crying abuses of ecclesiastical power to be found; in the exercise of which, too, the clergy find zealous auxiliaries in the aristocracy. The two new prince-bishops, Przyhske in Posen, and Diepenbrock in Silesia, may, perhaps, be able to check the torrent, should they apply their great influence, not only to the removal of abuses, but to encourage a higher degree of education among the inferior clergy; but, if we may trust private accounts from those districts, a suppression of the reform is no longer to be thought of; it is already much too firmly fixed, if not in the open avowal, assuredly in the convictions and wishes of a large proportion of the, as yet, unseparated Roman Catholic population. Of this the Prussian government is well aware; and, taught by the utter failure of compulsion in suppressing the "old Lutherans," is little likely to meet the hopes of the Romanists by any violent measures.

The long-delayed and extremely cautious declaration of the king of Hanover, which has just appeared under date of 7th of June, in answer to the formal application of a branch of

the German Catholic Church at Hildesheim for recognition, seems to indicate the line of policy likely to be followed by all governments, not exclusively Catholic. It is in substance as follows:—"As those formerly belonging to the Roman Catholic Church from whom we have received the said petition, have not as yet satisfactorily proved their adherence to any positive form of Christian faith, inasmuch as they have not adopted any one of the general ancient creeds of the church, his majesty cannot permit their bearing the name, in this kingdom, of a Christian or German Catholic Church. And as, moreover, his majesty will never consent to countenance a new Christian sect in his dominions, the organization of which might possibly, in any degree, endanger the quiet of the same, his majesty cannot feel disposed to grant the request of the petition. In regard of all spiritual services among the so-called German Catholics, which involve civil order, it is his majesty's pleasure that such should be performed by the Lutheran clergyman for the present; and they have received instruction to celebrate baptisms, marriages, and burials, accordingly." The meetings for worship, the dispensing of sacraments, go on, however, as before; time must prove whether any legal measures will yet be adopted to enforce a more valid observance; meantime, as far as marriages and burials are concerned, the German dissenters are, I presume, treated exactly as English dissenters were till within a very few years back; and, considering the newness of dissent in these countries, the moderation of the opposition deserves all acknowledgment. The absence of all demonstration on the part of Rome excites much surprise; true, indeed, low murmuring threats of a coming and overwhelming blow, are darkly hinted, through the medium of the press, but, as yet, nothing has occurred; and the reformers seem as fearless for their persons as for the continuance and spread of their doctrines. Of the priests who have joined the dissentients, Kerbler creates the greatest sensation by his pulpit talents and theological attainments, which are acknow-

ledged by Romanists themselves to be distinguished; and his defection is consequently doubly deplored by them, both for the loss sustained by the communion he has forsaken, and the gain acquired by that to which he is gone over. He has been engaged in a preaching tour through the Rhemish provinces, similar to those undertaken by Rongé and Czerski in the north, and his auditories are described as amounting occasionally to two, and even three thousand. A new congregation was formed in Krefeld on the 15th ult., at which he presided. The Leipsic confession was adopted, as far as it goes, more especially in all regarding separation from Rome; but the second article was by unanimous consent so enlarged, as to contain a full declaration of the divinity and atonement of the Lord Jesus. The meeting, which was numerous, was attended by the Protestant husbands of many Roman Catholic women, who proposed to sign the new confession of faith in the name of their wives; but this, though a probably only seeming undue assumption of marital power, was overruled by a resolution to hold a second meeting on the 18th, at which such females as desired it, might personally avow their wish for membership. I cannot repress the hope that the Krefeld example will be followed by very many congregations, now that the deficiencies, whether of wording or of spirit, in the Leipsic confession, have been pointed out; of which the following communication from Breslaw is confirmatory:—

“June 6. It begins to be evident, even here, that the streams of religious excitement which, though issuing from two separate sources, have, for some time past, mingled their waters, and pursued a united course (as having one common origin and one avowed end), are likely soon to divide into different channels: the one (whose deep, quiet waters, long nourished and augmented by continual recurrence to the secret well-spring of its rise—the Bible, only burst all restraining barriers when the thus-gathered strength could no longer be repressed) is connected with the name of Czerski. The other, a broader, more popular, but likewise shallower

stream, follows the leadings of Rongé." Sharing such expectations, it is with double pleasure that one reads of Czerski's tour throughout Prussia (proper), "having given an astonishing impulse to his cause throughout the whole province." In Königsberg, he was received with marks of distinction by the professors and privy councillors, Burdach and Gebzir, and celebrated divine service in Dantzic, Thorn, and all the chief towns in his route, in most of which Apostolic Catholic churches have been formed.

At Thorn, on the 26th ultimo, Anseler, Bernharet, parochial administrator of the St. Mary's Church, declared publicly, at the conclusion of mass, his abjuration of the Romish church, and afterwards sent the keys of the church over which he has hitherto presided, to the city magistracy. A churchwarden of St. Mary's signified his defection from the church of Rome, at the same time. Czerski held the first public worship of the Apostolic Catholic church, at Bromberg, on the 17th ult., dispensed the Lord's Supper to ninety communicants, and baptized the son of a nobleman.

The difficulty occasioned by the use of churches, &c., being now denied to the dissenters from Romanism, has forced them to resort to a measure which intimately assimilates them with almost all, in every age and land, who have differed in religious matters from "the powers that be," meeting for worship in the "temple not made with hands," under the free vault of heaven. This occurred on the 18th ult., at Sadow, near Lubinitz, when Wiczorek preached to a large assembly on a hill, taking his text from our Lord's sermon on the mount; but a still more impressive scene is described as having occurred at Schwersenz, on the 20th ult., under the auspices of Czerski. An Apostolic Catholic church in that place, having solicited and obtained his promise to visit them, an opposition was got up to prevent what the Romanists considered a disgrace to their town, and violent measures were openly spoken of as unavoidable, if Czerski and his abettors should not desist from their purpose. The police magistrate

of the district, M. de Minutoli, being informed of the threatened disturbance, appeared in person, accompanied by a posse of *gens d'armes* and police officers, early in the morning of the 20th, at Schwersenz, and, by his presence and wise arrangements, effectually preserved the peace. The service was planned to be held in the Lutheran church, with the cheerful consent of both clergyman and congregation; but, when about to proceed thither, Czerski was suddenly informed by the burgomaster that, in consequence of orders from a higher quarter, the use of the church could not be accorded. The proposal was then made by some of Czerski's friends to hold their worship in the open air, to which he instantly assented. In the elevated, and most picturesquely-situated churchyard, which overlooks the town, and beneath the shade of a group of old and lofty trees, an altar with its attendant candles and crucifix was, with great celerity, erected; and, when the appointed hour for worship (nine o'clock) struck, above two thousand persons, of both sexes and all ages, had assembled, who ranged themselves, with quiet and devout demeanour, in a large semicircle in front of the altar, while the forty church members formed likewise an inner half-circle. A clear and cloudless sky smiled on the truly impressive solemnity, which lasted two hours, during which not even a momentary disturbance occurred. The service began with singing, then followed the creed, and other parts of the mass; all, as well as the responses, being spoken in German: after which Czerski delivered a discourse, first in German, and then in Polish, and concluded by dispensing the eucharist, in both kinds, to the members.

During this last service, there took place a singular, and not uninteresting occurrence, inasmuch as it proved that the new converts are both suffered to think, and do think, for themselves. A man upwards of seventy, and a young married woman whose husband was absent, withdrew from the circle of communicants, after having received the bread only; upon which, as if eager to fill up the places, thus left vacant, a

countryman, and the wife of a townsman, pressed through the close-wedged round of spectators, and, kneeling down, joined themselves to the new church by a solemn and apparently devout partaking of the sacred communion. When the service was over, which seems to have made a much deeper as well as more extensive impression than if the use of the church had been granted, M. de Minutoli, with his attendants, conducted Czerski back to his carriage, and thus secured him against any sudden ebullition of fanaticism, although, it must be owned, no symptoms of such was noticeable in the awe-struck multitude.

Far different, indeed, was the conduct of the Halberstadt Romanists on occasion of a meeting of German Catholics, for the purpose of constituting a church, on the 31st ult. The town contains 15,000 inhabitants, of whom not more than 2500 are Roman Catholics; and yet, a portion of that minority succeeded in attacking, and, by rude violence, interrupting, and for the moment dispersing, an assemblage of peaceable people, met together in the town-hall for the deliberation of a sacred question of conscience. The aggressors were not mere rabble, however deserving of the name by their behaviour, but were led on by four Catholic schoolmasters, attended by most of their scholars, were mostly armed with sticks, and, animated apparently, as the account states, "more by the earthly excitement of brandy, than by the heavenly spirit of religion," they broke in upon the meeting, overpowered every attempt at remonstrance or argument, by senseless cries and abusive language, shouted "Long live the pope, Bishop Arnoldi, the church of Rome, the king, and the burgomaster of Halberstadt!" maligned the German Catholics as traitors against government and state, tore to pieces the copies of the Leipsic confession, which were lying on the table, and stamped them under foot; signed a declaration, brought ready drawn up by a schoolmaster, of eternal fealty to Rome, &c.; then, jumping on the tables, screamed out of the windows to the gaping populace without, "We have

conquered ; there is an end to the new church." They at last left the place of meeting, joined the waiting mob, and, hurrying with it to the Franciscan church, returned thanks to the Most High for the success of their crusade against the infidels. All this time the police thought themselves happy in having warded off actual violence from the persons of the Catholic dissenters, whose cause, however, has been materially furthered by such fanatical opposition. Many of the more respectable Roman Catholics have already sent in their adherence to the new sect, and others have openly declared they are ashamed of remaining connected with a clergy which does not protest against such unjustifiable means of upholding their church. The four Roman Catholic schoolmasters, who took active part in the tumult, have been expelled from singing clubs and other voluntary associations to which they belonged, and the good citizens of Halberstadt are so shocked at being thus marked out to the world as Goths and Vandals, that there is reason to hope they will both countenance and assist the little band of courageous confessors to whom their late brethren seem so well inclined to accord the crown of martyrdom.

CHAPTER XII.

CHRONOLOGICAL SKETCH OF THE PROGRESS OF THE REFORM
MOVEMENT, FROM THE COMMENCEMENT OF 1845 TO
APRIL, 1846 (CONTINUED).

Rongé—His Treatment by Friends and Enemies—Dr. Theiner—
Meetings of the Romish Clergy—Resolutions—Attempt to injure
Czerski—Ordinance of the King of Prussia respecting the Free
Church—One of its Ministers fined for solemnizing a Marriage.

JULY 8. All is quiet in the reformed camp. The monthly Journal of the Catholic Church Reform, published in Berlin by A. Müller, conjointly with Rongé and Czerski, continues to hold the language of orthodox Christianity; and there are not wanting persons who hope, from Rongé's upright, candid, and unprejudiced character, that the spirit as well as the letter of Scripture will yet find entrance to his mind, and then assuredly he will fearlessly preach whatever he honestly believes. He has recently had a specimen of the extremes of human adulation and hatred during a visit to his native place, Bishopsvalde. In the neighbouring town of Neisse, which he and his friends entered at two o'clock on Sunday morning, for the purpose of constituting a German Catholic Church, the news of his arrival spread so rapidly, that a crowd assembled before his windows as early as five o'clock. At ten, Rongé drove to the place of meeting, where ninety-three families enrolled

themselves as members. During Rongé's sermon, the Roman Catholic congregations being likewise assembled, the officiating priest availed himself of the opportunity to denounce the reformer and his errand from the altar. The effect manifested itself plainly enough, when both congregations, being dismissed nearly at the same time, met in the street; but the popular discontent was held in check, by the presence of the military then assembling for parade; and thus Rongé, whom the Roman Catholic gymnasium scholars saluted with an enthusiastic "*Viva*," reached his dwelling unmolested, though his friends were edified by hearing, on all sides, kind wishes for his and their elevation to the honours of the gallows and the wheel. Rongé's brothers and sisters had, on this occasion, given in their adherence to the new church, and accompanied him in the evening to Bishopswalde; but not without danger, for showers of large stones assailed the carriages, by one of which the postillion was severely wounded on the cheek, and, although the carriages were closed (as tightly as foreign vehicles can be), they were afterwards found to contain several ponderous missiles. Rongé's reception at his native place was cordial; a report had preceded him that his hands had been cut off in Neisse, and so he was obliged to afford ocular demonstration of possessing both, by shaking hands, right and left, with old and young, in the village.

On returning the following morning to Neisse, he found the aspect of affairs totally altered. Three officers awaited his arrival to invite him, in the name of their regiment, to a dinner; and when, at the termination of a handsome and extremely courteous entertainment, a carriage came to the door, to convey the reformer to Walddorf, the country seat of Count Reichenbach (the kind patron with whom Rongé spent the interval which elapsed between his suspension and final abjuration of the Roman church), the general commandant conducted him to the vehicle, where the gymnasiumists waited to greet him with a second "*Viva!*" and to whom he addressed a few words of cordial acknowledgment. The

whole route to Walddorf being guarded by a succession of sentinels, no evil could occur to the travellers; and, after spending a couple of hours with the count and a numerous company he had assembled for the occasion, Rongé and his friends drove onward to Grottkau, where he formerly officiated as priest. The young ladies, and the children of the town, formerly his scholars, met him before the gates, and the whole population seemed to have assembled before the post-house to receive him. Rongé proceeded at once to the house of the Lutheran clergyman, and the whole host of hurrahing young people followed in his train. His more immediate scholars had assumed the right to rank themselves around the carriage, and, as he stepped out, each pressed forward to shake him by the hand. Spending a happy quarter of an hour among these attached young hearts, he again drove off, and found the fanatical portion of the populace waiting his appearance without the gates, to salute him with stones and mud, so that he might bear off with him characteristic testimonials of the various classes in Grottkau. Whatever we may think of Rongé's doctrinal defects, it is impossible to doubt such unequivocal evidence of his moral qualifications. But, perhaps, for the desirable progress of the Catholic reform movement, the most hopeful occurrence which I have to relate is, the decision of Dr. Theiner to separate from the Roman Catholic church. This, for the latter, severe blow, was hastened, as so many others have been, by the indiscreet zeal of the diocesan vicar, Latussek, who, towards the end of April, wrote, demanding a contradiction from Theiner, of "the reports in circulation respecting his intended junction with the German Catholics; failing which, their truth would be taken for granted, and his excommunication follow." Theiner, it is said, replied, he would not give the demanded declaration; that the chapter might do its pleasure as regarded him; but, if it decided on hostile measures, he had five statements ready, which he likewise would lay before the public, and which might, perchance, be neither agreeable nor beneficial to the chapter. The

threatened breach was apparently healed through the intervention of Dr. Ritter (canon of the cathedral), but, on the renewal of similar reports in the newspapers, and when a reprint of some of Theiner's works, written assuredly in no ultramontane spirit, began to appear, Latussek again launched a threatening letter against the priest of Hundsfeld, which occasioned his inviting his patron and churchwardens to meet him on the morning of the 17th of June, when he declared to them his resolution to lay down his office in the Romish church, and to give intimation to that effect to the diocesan vicar. This he accordingly did, and his immediate suspension and conditional excommunication (that is, if he do not within a given time return to the bosom of the church) followed, as a matter of course.

The character of Theiner, whether as a general scholar, thoroughly trained theologian, eloquent writer, long-experienced priest, and expert controversialist, joined to his blameless life and orthodox creed, makes him the very man needed by the Catholic reformers at the present crisis. Invitations from Berlin and Leipsic, with very considerable temporal offers (which, however, may well be deemed uninfluential with the man who has voluntarily laid down the richest cure in Silesia), have been declined for the present, though in the most friendly terms; and a gratifying testimony to his value, especially to their cause, is expressed in an address presented to him, in the name of the Breslaw Catholic reformers, on the 27th ult., by their most distinguished members, and in which they declare their willingness to follow him and Rongé under the Christian banner, and trusting to the defence of "the sword of the Spirit." He has, without exactly accepting any pastoral charge among them, announced his determination to remain, for the present, in Breslaw, regarding Silesia as the cradle of the new reformation, he himself, beyond all question, having been its first mover in years gone by. It is, perhaps, a no less wise than natural resolve, since nowhere else can his influence and his example be expected to work so powerfully as in

his native province, and among his former clerical associates, many of whom are believed to be of kindred mind with him, as to the necessity of reforms in the Roman Catholic Church. A very great and abiding service has been already rendered to the reformed Catholic church by Dr. Theiner in a just published liturgy and form of public worship for their use, which justifies the expectations of the Berlin protestors, whose disappointment at Theiner's declining their offered pastorate led to the temporary division (mentioned in the "Echo" for July), but whom this work will, it is hoped, tend to reunite. The solemnity of the mass, by which he understands the celebration of the Lord's Supper, and which he regards as properly the rallying point of the New Testament church service, is by him divested of all superstitious and papal additions. He professes to return to the model of the first Christian churches, and therefore says, "the German Catholic worship must be purged of all the pomp and glitter of outward ceremonial, and adopt the noble simplicity of apostolic Christianity in their room; and, without excluding the aids of music, painting, and architecture, these must be only employed in so far as it is compatible with a dignified simplicity, and with elevating the spiritual above the material sense." On this ground, splendid garments, burning of incense, signing themselves with the cross, genuflexions, and other unmeaning ceremonies, unknown to the first Christians, as well as the worship of the host, which was introduced only in the thirteenth century, are to be discontinued; and, while all mysterious and magical influences are denied to the mass, as the productions of ages of gross superstition, the ordinance of a preached gospel is to be restored to its place in public worship, after the reading of portions of Scripture in the German tongue. The communion in both kinds is given back to the laity, and the compulsory auricular confession abolished. The prayers which he has introduced into the liturgy are copied from those in the oldest Catholic prayer-books; and he has, with admirable ability, contrived to embody in his "reformed mass" all those purer

views which have in modern times emanated from such Roman Catholic theologians as V. A. Winter, of Landshut, and dean and professor J. B. Hirscher, of Freiburg, to whom he openly avows his obligations.

Thus the German Catholic movement has, in Theiner, gained the first theologian who, to all the warmth and freedom of a truly religious conviction, adds a thorough knowledge of the Roman Catholic church in all its phases, and a complete mastery of its scholastic divinity and traditional lore.

The conviction of the necessity of reform is indeed spreading far and wide. In addition to the testimony borne to that necessity by the pastors assembled at Radolfzell on the 23rd of April, may be noted a meeting of the clergy connected with the rural deanery of Linzgan, held at Salem, on the 27th of March last, for the purpose of conferring on an archiepiscopal pastoral letter which called their attention "to the present excitement prevalent in the Roman Catholic church." The meeting consisted of thirty-two clergymen, as representatives of thirty-seven parishes; and having been exhorted by Dean Wocheler, of Weberlingen, to a faithful, candid, and yet calm and temperate discussion of the probable causes, and most suitable remedies for the present state of things, they proceeded to business. The debates were warm and keenly contested; yet, the longer the discussion lasted, the more evident it became, that a large proportion of the disputants continued to be animated by the spirit which prevailed during the whole of Wessenberg's administration of the (then) diocese of Constance, and for some years after his removal. After many hours spent in a free interchange of sentiments, the majority agreed on the following heads of desired improvement:—

First. The re-introduction of diocesan synods, according to ancient ecclesiastical regulation.

Second. Revision and suitable alteration of the Catholic public worship.

Third. An improved system of education for theological

students, with special reference to the inculcation of a spirit of Christian love, and the avoidance of a distorted devoteeism.

Fourth. The abrogation of the compulsory celibacy of the clergy.

Regarding these points, the resolutionists beg respectfully to inform the superior church courts of their decision, and to entreat the summoning of a diocesan synod with as little delay as possible. When the resolution respecting the annulling of the law of celibacy was put to the vote, the vicar of Markdorf rose, and, in a tone of solemn feeling, spoke as follows:—"My brethren, in a matter so important as the present, I cannot content myself with speaking a bare yes or no. You are all aware that, in the course of a few days, I shall have completed my 76th year. Fifty-three years are passed since I entered the clerical vocation, and thirty-three years have I been a member of the Linzgan chapter; you will none of you, I think, require my assurance, that I have no thoughts of marrying, but study, pastoral experience, and knowledge of human nature, compel me to express, as the venerable Bishop Paphunzins did in the Nicene council, the earnest and well-meant desire, that our church would lay no heavier burden on her priests than her great founder Jesus Christ did. I vote for the proposed abolition."

A ludicrously malicious attempt to injure Czerski must be mentioned, viz., the publication of a *brochure* against him in the name of his own mother. Though no one could have fancied the good woman, who is guiltless even of the mechanical art of penmanship, its author, still it was at first supposed possible that priestly influence might have obtained her consent to give her name to the compilation; but the whole turns out to be a mere fabrication, neither the mother, nor brother of Czerski, whose name also figured in the pamphlet, as authenticating his mother's statements, having ever heard of it until shown it by Czerski himself. Dr. Schreiber, professor of Friburg, whose adherence to the German Catholics I recently mentioned, although not yet deprived of his professorship,

has been forbidden to give lectures either publicly or in his own dwelling, until a decision be finally come to respecting the consequences involved in his defection from the church of Rome. The question is likewise now pending, whether Dr. Regembrecht, in Breslaw, shall be dismissed from that university.

But while the popish party thus shrink from suffering their followers to come into contact with enlightened opponents, they challenge, as it were, Protestants to the combat, by exhibiting all the mummeries of their worship, with an almost-forgotten, and long-disused pomp. Processions, no less than pilgrimages, are the order of the day. Knights, nobles, and high-born dames, are seen prostrate in the streets when the host is carried past. The highest clergy display a zealous humility in officiating in the most common church services, and every possible device is put in requisition, to furnish the illiterate with so much show and shadow as may supply the lack of substantial instruction. For the more intellectual there are books enough furnished, both in prose and verse. The German booksellers should strike a medal in honour of Rongé; for between himself, his abettors, and his opposers, a golden literary harvest is being reaped; upwards of three hundred publications, *pro* and *con.*, are said to be in circulation; and yet Austria and Bavaria do their best to stop, Saxony and some other powers to turn, the current. The two former prohibit all which bear on the controverted subject; perhaps wisely arguing, that as publications hostile to the new opinions must at least advert to the statements they contradict, some portion of the poison must be imbibed with the antidote. But, "debar as they may, light will make its way," if not through windows, at least through chinks, large enough to show the darkness within. The proposed journal by R. Blom, of Leipsic, which, refused by the Saxon censor, is now to appear in Attenburg, has yet to prove its principles. God grant that the illumination it spreads may show itself derived from the pure, sunny light of heaven, and not from the poor, dull, and often-distorted rays furnished by the lamp of "a

vain philosophy, after the tradition of men, and the rudiments of the world, but not after Christ." The present state of the Lutheran church is especially deserving of attention at this time, since the long-prevailing latitudinarianism, which has suffered all sorts of heretical theories to emanate, without reproof, both from the pulpits and pens of Lutheran divines, containing, in various shades of intensity, all the gradations lying between the orthodoxy of Luther and the pure deism of Strauss, seems about to terminate in a decisive expulsion of those who, while occupying Lutheran churches, and subscribing Lutheran articles of belief, are exerting every talent and acquirement in representing the Scriptures, taken in their plain and literal meaning, as unworthy the credence of enlightened minds, and as being manifestly, though not "cunningly devised fables." How many, such expulsion, if effected, will leave behind, remains to be proved; but assuredly, the bold front assumed by those styling themselves the "Friends of Light," or the "Protestant Friends," and the far-spreading ramifications of their influence which their late public meetings have laid open, are calculated to excite a fear that the Lutheran clerical host, if brought to the test of gospel truth, will melt, like Gideon's, into a very small number. Happily, we can rejoice in the thought, that even these may be more than enough for God to save his Israel by (Judges vii. 6, 7).

Fermentation, discontent, and separation seem, indeed, to have an unusually large preponderance in the composition of modern society. Even the Jews are engaged in most earnest conflict with each other, on the question of "reform." And, while no one at all acquainted with the darkly-deep ignorance, superstition, and slavish submission to rabbinical authority, in which the Israelitish body is retained, in many parts of the Continent, can doubt that reform is sorely needed; still it is to be feared that infidelity and "the pride of understanding" form too largely component parts of the movement, to render the contemplation of its progress (and it does greatly progress) cheering in a religious, whatever it may be in a philosophical

point of view. It may, under these circumstances, excite less surprise, that not only are Jews among the recently-announced contributors to the German Catholic Church at Breslaw, but that two highly respected Israelites are stated to have become its members.

A late ordinance of the king of Prussia (published on the 20th of May) respecting the "Catholic Dissidents" (as they are therein termed), marks their anomalous position. It prohibits all interference with their religious freedom, but also the slightest authorisation of them by government, and that expressly because of "the as yet undetermined tendency of the religious movement." On this ground, churches and other public buildings belonging to the state, are not to be thrown open to them; but neither are individuals nor communities to be hindered in affording them voluntary accommodation. They may baptise and bury, but both must be registered in the Lutherans' church-books. Their marriages are to be, as all dissenters hitherto, celebrated by Lutheran clergymen, and where such are solemnized by their own preachers, they are, as invalid, to be denied registration. This, however, does not apply to the Rhenish provinces, where marriage is by law a civil compact. Eichhorn has been fined fifty dollars (£7 10s. sterling) for marrying a couple; as we have not seen any notice of similar fines being levied from Rongé, Czerski, and Licht, who have all solemnized marriages, there must be something peculiar in this case, or perhaps a new law on the subject.

CHAPTER XIII.

CHRONOLOGICAL SKETCH OF THE PROGRESS OF THE REFORM
MOVEMENT, FROM THE COMMENCEMENT OF 1845 TO
APRIL, 1846 (CONTINUED).

Dr. Theiner's Acceptance of the Pastorship of the Breslaw Church—
Confession of Faith of the Berlin Minority—The Jesuits at Dresden—
Declaration of Wittig on seceding from the Roman Church—
His Letter—Excesses of the People at Tarnowitz.—Distich against
Rongé—Rongé's Reception at Frankfort sur Maine—Rongé at
Stuttgart—Attempts on his Life—Breidenbach—Dean Winter.

AUGUST 12. The events of the last month have served to increase, rather than to diminish, the confidence of its friends in the reform movement, proving its cause at once deeply seated and widely spread; for, as it has been well observed, "had the spark elicited by Rongé's attack on the *soi-disant* 'sacred coat' found no tinder in the minds of his fellow-Catholics, the flash would have been as evanescent as it was sudden, or only burned the hand that had dared to call it forth."

The Prussian royal ordinance, by which government officers were debarred from laying any hindrance in the way of the German Catholics, and the nearly contemporaneous prohibition of granting them the use of Lutheran churches, or any government building, for the celebration of their worship, being

naturally enough considered as contradictory, many remonstrances were made, as well by the advocates of religious freedom against the injustice, as by the friends of social order against the policy of the latter measure; and there being, moreover, good reason to apprehend that its result, viz., the assembling of vast multitudes in the open air (always in the immediate vicinity, and often in the churchyard of the debarred churches) would lead to discontent with, if not to a breach of, the laws, the prohibition has been officially withdrawn; and there is now no legal hindrance to the German Catholics holding their religious meetings in Lutheran churches, with the consent of the respective congregations and clergy. A still further approximation to the acknowledgment of the new sect is, the recent recognition of the ecclesiastical validity of their baptisms (on the ground that the form used sufficiently responds to the Christian rite), registration in the Lutheran church-books being required merely for the purposes of civil order. Further, in all places where popular interference with dissentients has either shown itself, or been threatened (and they are not unfrequent), the civil, and, if requisite, the military power, has invariably afforded them prompt protection. The Roman Catholics, especially in Breslaw and its neighbourhood, since the arrival of the new prince-bishop, seem to have adopted a Nicodemian policy. The scrutinies which have been in many places commenced, with a view to checking or punishing the dissenters from Rome, are for the present suspended; and the principle of "let it alone, and perhaps it may die a natural death," has supplanted the excommunications and fulminations against heresy, which were previously the order of the day.

The decision which Dr. Theiner would make as to the place of his future residence has, for some time, afforded the newspapers an almost daily paragraph. Now, he was stated to have consented to go to Berlin; now, to have yielded to the entreaties of the Leipsic congregation; and then, again, to remain true to his Breslaw friends. This last seems, at all

events, to be his present resolve, as we learn from Breslaw, that "on the 3rd of this month, Dr. Theiner, the much-venerated, the long-desired, entered on his new pastoral sphere, being introduced to the congregation by Dr. Regenbrecht, as the man to whom, from the commencement of the reform movement, all eyes had turned, and who had at length resolved to devote himself to its further development, as pastor of the Breslaw church. His election was then carried by acclamation—the hitherto adopted, though, it must be owned, scarcely suitable mode of voting, in church matters. Dr. Theiner then celebrated divine service in the usual way. In his sermon he enlarged on the real signification and importance of the Messiah. The liturgy was the same, as to arrangement, as that hitherto used; but the several prayers were selected from the prayer-book, prepared by Dr. Theiner, for the use of the Berlin congregation, which, both for their intrinsic merit, and the happy manner in which they harmonized, found unqualified approval. The sacred eucharist was next celebrated, being dispensed by Dr. Theiner, assisted by curate Hoffrichter, to a very numerous body of communicants. Thus has this highly-extolled man entered fully into the active service of a cause which he formerly could only promote by his writings, and his acquisition may well give rise to the most sanguine hopes for its future success and prosperity.

The Berlin minority has now published its confession of faith, and with the Rev. Dr. Pribill, whose views fully accord, has definitely resolved on forming a separate communion. A short preamble, the substance of which is, "without confession there can be neither be true faith, nor a true church of Christ," is followed by their confession, which is simply the apostles' creed, with explanations of its several clauses; and, in conclusion, they say, "we must, if we would avoid being driven about by every wind of doctrine, declare openly before the Lord, and all true members of his body, the church, what we believe and desire. But we do not wish to debar ourselves from that free and unhindered search into Scripture, that

‘freedom,’ we would say, ‘with which the Son of God makes us free’ (John viii. 36). We do not assert that we can learn no more; but this we do assert, that ‘other foundation can never be laid than that which is already laid—Jesus Christ;’ and that every further development of our confession and profession must rest on this ground alone. We never contemplated the formation of such a symbol as that adopted by the Leipsic conference. We hope never to make common cause with superstition, but as little to give the hand of fellowship to unbelief; and desire simply, following the sure lamp of God’s word, to confess, and ever be ready to avow, what is the anchor of our hope and the tenour of our faith” (1 Peter iii. 15).

The following important intelligence is communicated from Dresden, under date of August 7, 1845:—By the will of the recently-deceased Father Grachi, confessor to the late king, a very considerable legacy is bequeathed to a branch of his order (the Jesuits) resident in Köthen; and the report current some time ago, that the romantically situated Castle of Wessenstein is destined to become a Jesuit college, appears not to have been without foundation. Among the papers of a freeman of this city who died lately, has been found a printed prayer-book, entitled “A Manual of Devotion, for the use of those Members of the Catholic Congregation in Dresden, who belong to the Brotherhood bearing the name of the ‘Agony of Jesus on the Cross;’ with permission of the magistrates of Dresden, 1817.” On the fly-leaf, facing the title-page, stands the following attestation:—“On this 5th of February, anno 1843 (here followed the name of the deceased), was enrolled in the meritorious brotherhood of the Agony of Jesus in the chapel royal, Dresden. After his death, this attest to be sent back there—*Soli Deo Gloria*, iii.” From another note, in the middle of the book, it is evident that the brotherhood has existed since 1729. The discovery of the prayer-book has naturally caused a great and very unfavourable impression. On the 9th instant, three sermons, preached by the pastor of Schneidemühl, were publicly burnt

in the Roman Catholic church of Posen. These obnoxious gospel discourses were preached at Schwersenz, to a small Catholic congregation, and afterwards published by request. The commotions which the papal party continued to excite in Posen during Czerski's last visit, have so far answered the end proposed, as to elicit a government order for his refraining to preach there in time to come, without a previously-obtained government permission. This has, however, been petitioned against, as an infringement of the royal pledge, "not to lay any impediments in the way of the German Catholics, in the free exercise of their religious duties." Another congregation has been added to those already existing in the grand duchy of Posen. The inhabitants of Franstadt, Lissa, Reisen, and Tabarowa, have united to form a church at Franstadt, and have adopted the Schneidemühl confession of faith, but were denied by the local magistracy the use of the council chamber for their first meeting for worship. An addition to the clergy of the new Catholic church has just been made in the person of priest Wittig, who has published the following declaration:—

"Hamburg, August 19.

"I have struggled for years, but time has decided; the conflict for freedom of mind is ended; and I avow my separation from Rome, the Romish hierarchy, and the church, to which I have belonged for seventeen years; and hereby declare my adhesion to the Christian Catholic church. But, in taking leave of my beloved Catholic congregation in Hamburg, I cannot but gratefully advert to the cordial sympathy of my colleague, Pastor Schiff, as well as of the committee of management, and all the members who have honoured me with a friendship which I can never forget, and for which I now beg to express my sincere thanks. If any shall attack my character on account of the step I have now taken, they are free to do so, so it be manfully and honourably done; against all fair weapons I shall know how to defend myself. But I can no longer belong to the Romish church, for my conscience forbids it; and I will neither dis-

semble nor conceal what strict examination has proved to me to be true. I declare, therefore, once more, with all solemnity, that I abjure Rome and its hierarchy.

(Signed) "HERMANN WITTIG,

"Late priest of the Roman Catholic congregation in Hamburg, and formerly teacher, during eleven years, of the Gymnasium at Vechta."

On the 24th inst. the Christian Catholics in Königsberg, having obtained the use of the cathedral during the intervals of Protestant worship, held their first meeting for divine service; and it is an interesting fact, that on the same day, three hundred years before, the first Protestant bishop preached his first gospel sermon in that very church. Meantime, the movement is spreading also in the south; for we learn from Soleure, that sentence of banishment has been passed upon Franciscus Amman, formerly a Capuchin friar, on the ground of his having favoured the reform cause, and recommended it both verbally and by the distribution of its publications; while, from Constance, is reported the suspension, and consequent voluntary abdication of his office, and abjuration of Rome, of Vicar Würmle, in Wahlwies. The causes are variously stated; but the chief grounds for suspension appear to have been, first, his declining to read from the pulpit a pastoral denunciation, by his diocesan, of the German Catholics; and, secondly, his having avowed, in one of his sermons, an unfavourable opinion of the Sisters of Charity. He left his former vicarage on the 20th ultimo, to join pastor Kerbler at Ulm, who was expected to celebrate the first public worship of the reformed Catholic church in that city, on the 22nd. Kerbler's clerical services seem to be increasingly acceptable, and his auditories so numerous, as to preclude meeting in churches, even when no official hindrance is offered to their being used by the "new sect," whose numerical importance commands attention alike from friend and foe.

September. We learn from Posen, under date of the 3rd inst., that Czerski has declared his consent to refrain from

obeying any call to dispense spiritual instruction, as merely a temporary submission, which his conscience will not permit him to adhere to longer than to try the effect of respectful remonstrance. His preaching in Schwersenz, which is not interfered with, attracts very many hearers from Posen. It is singular, however, that Czerski alone is debarred from preaching in the latter place. The dissidents from Rome, in that most papal city, have chosen a pastor, named Post; and their choice has been officially confirmed, on condition that he takes up his residence in Posen, and not, as was intended, in Rawiez. The pilgrimage to Czenstochan, on the 8th inst., was joined by fifty-five persons from the city of Posen, and only forty-eight from the neighbourhood, being a very small number compared with former years.

Priest Wittig, late of Hamburg, has again come before the public, by a letter dated Magdeburg, Sept. 4, in which he thus refutes the calumnies which had been published against him by an anonymous correspondent of the "Altona Mercury:"—"From the time of my appointment as *pastor missionis* in Hamburg by the episcopal authorities, and acknowledged as such by the senate, I have invariably held fast the principle of general love and toleration, without any distinction of religious confession, in opposition to all zealots whatsoever. Against the exhibition in Treves, and the miracles supposed to have been performed there, I spoke in the most decided and open manner; but I defended the religion in which I was born and brought up, to the best of my power, and sought to establish pure Catholic doctrine, as I understood it, against all opponents, whether Pietists, Rationalists, or Rongéites. My audience was at all times numerous; and, if my delivery had been so disgusting as my anonymous adversary describes, it would surely have diminished. I fought for my religion so long as I could find spiritual weapons wherewith to carry on the contest, or my conscience allowed me to use them. The Bishop of Osnabruck never suspended me from office, although he prohibited my preaching for a short time, on account of

my freedom of speech. I laid down my office voluntarily, and conviction alone has led me to join the German Catholics. I held no correspondence with any one respecting my change of views, neither did any one advise me to separate from Rome; but I have had many painful days to endure for some time past. My opponent ascribes evil motives to me; I therefore hereby declare him a malicious calumniator. I challenge him to come forth from his hiding-place, and avow himself like an honest German; and then he is free to persevere in his accusations against me. I fear not being able to disprove them; but should he succeed in convicting me of error or fault, I will confess it frankly and freely before all the world.

(Signed) "HERMANN WITTIG,
"German Catholic pastor."

A letter from Halberstadt of Sept. 8, announces that Pastor Wittig had accepted the invitation of the Roman dissidents of that place, and celebrated divine service in the Holy-Ghost church; at which, besides the members of the new community, very many Roman Catholics, and from six to eight hundred Protestants, were present. The German Catholics have, it seems, given a regular call to Wittig to remain as their pastor; which, however, he has not definitely accepted, but promised to return after his visits to Berlin and Leipsic, and spend some months there.

The inhabitants of Eichstadt, in Bavaria, have recently been regaled with a very pompous ceremonial. The anniversary of the establishment of its bishopric, which has now existed 1100 years, was celebrated on the 7th inst. The whole city, but more particularly the cathedral, was festively adorned; the choir being entirely covered with a new carpet, 286 feet square, embroidered by the ladies of Eichstadt and other places throughout the bishopric. The solemn procession of St. Willibach and St. Walburga was joined by the archbishop of Munchen-Freising, the bishops of Augsburg, Spire, Wurzburg, Ratisbon, and Eichstadt, and an immense number from Eichstadt, and its neighbourhood. A society was some time

since formed in the Leitmeritz diocese, under the immediate patronage of its bishop, in honour of "the Immaculate Heart of the Virgin Mary," to which the inferior clergy, in a body, and their most zealous adherents, have given their support. But Bishop Hille has recently come forward with a new evidence of his zeal, by commanding the introduction of so-called "spiritual exercises," in which a majority of the clergy, and considerable numbers of the more devout among the laity, take part. The members of this godly society were convened in Leitmeritz the beginning of this month, for the purpose of spending eight days consecutively in the said spiritual exercises; among which, and certainly not the least remarkable, is the subjecting themselves voluntarily to a severe mutual scourging. Total silence is imposed on them during the whole period of their being together; and strict fasting, except a light soup for supper, is enforced, while every species of bodily convenience or recreation is forbidden.

Breslaw papers of the 3rd inst. mention, that the inn in which Rongé lodged while in Tarnowitz, was assailed by such a cannonade of large stones, that in one room, only one window of which looked to the street, stones of fifteen to twenty pounds were found. One of these formidable missiles fell upon a sheet of letter paper, on which a merchant was in the act of writing a letter. It is somewhat remarkable, that the rioters commenced their work of mischief amid loud shouts of "Long live King Frederick William the Fourth!" Rongé, meanwhile, was quietly seated in an unsuspected, and therefore unattacked room of the hotel, conversing with some members of the Tarnowitz Christian Catholic congregation. A commission has been appointed by the Prussian government to examine into the origin of these excesses, and thirty-one individuals have in consequence been arrested. These are far from belonging to the lowest or even middle class of citizens; and persons of even official note are asserted to have taken a lead in the tumult. Every detail serves to prove that fanaticism of the grossest kind prevails among the people, nor has priestly aid

been wanting to foster its growth. Report goes, that a distich in the Bohemian dialect, which may be thus translated,

“Take ye sticks and staves to hand,
Drive ye Rongé from our land,”

has been distributed through the village, and sung by the children. The prince-bishop has, it is said, already begun to feel some of the difficulties of his ecclesiastical position, and to form a more due estimate of the importance and extent of the reform movement. Various propositions made by Von Diepenbrock, for regaining lost ground by healing measures, have met but little approval in some quarters; although he has, it is asserted, the utmost reason to be satisfied with the ready co-operation of the Prussian government, and to have avowed his determination to go hand-in-hand with it. Meanwhile, the dissenters from Rome are increasing, not only in Breslaw, where one-fourth of the Catholic population (reckoned at about 30,000) has joined the new sect, but throughout the whole province. Congregations have been lately established at Sprottan and Auras; while several other places, such as Sagan, Frankenstein, and even Patchkan, are expected speedily to follow the example.

But the most remarkable occurrence of this month, in regard to the German Catholic cause, is, Rongé's journey towards the German Catholic synod in Stuttgart, in whose proceedings he has been specially invited to take a share. In proceeding thither he visited various places; and, in like manner, as during his first tour through Silesia, was everywhere greeted with strong manifestations of admiration from his friends, varied by an occasional Romish demonstration, perhaps equally flattering to his importance, but somewhat dangerous to his safety. His arrival, however, at Frankfort-sur-Maine, has been marked by circumstances too extraordinary not to deserve detailed notice. It is thus described by an eye-witness:—“Shortly after ten o'clock, a.m., Rongé entered our city on his way to Stuttgart, in a carriage garlanded with flowers, and followed

by a train of from sixteen to twenty travelling carriages. Thousands upon thousands of people awaited his arrival before the gates of the city, and accompanied him with a ceaseless succession of *vivas* to the post-house, where he alighted. The rejoicings, shouts, and hurrahs of the multitude, became so deafening, that Rongé at length appeared at a window in the second story of an adjoining house, whence he gave a short address to the waiting mass of human beings, expressive of his heartfelt gratitude for the extraordinary reception he had met with ; his regret that his necessarily short stay precluded his replying to it as he wished ; and his intention of soon returning to Frankfort for a longer period. Soon after eleven o'clock, a.m., he drove off towards Stuttgart, but such was the pressure of the crowd, as to compel passing through the streets at a funeral pace, and it was not without difficulty, that numbers were prevented actually stopping the carriage for the purpose of touching the reformer's person."

Rongé's entrance into Stuttgart itself, appears to have been modest enough. The Wirtemberg government had also decided on refusing the German Catholics the use of a church to hold their conference in, though one had been granted to them by the ecclesiastical authorities. The ground for this refusal is, that a public celebration of divine worship, in a building belonging to the established church, would be tantamount to their recognition as a religious body, for which, indeed, they have applied, but have not yet obtained it. They have been, therefore, directed to hold their proposed meetings, either in some private building, or in one of the churches belonging to the reformed (or Genevese) congregation. This denial has, however, so essentially served the German Catholic cause, that a respectable journal states:—"The interest hitherto felt for the new sect, by the public generally, was comparatively trifling ; but now, all at once, an eager desire to aid them seems to have arisen, and petitions in favour of their toleration come in from all quarters ; a fact which very evidently proves that a religious movement can, by no system

of resistance, be so effectually rendered harmless, as by leaving it a free and unhindered course; for, so soon as, either with or without a foundation, the idea of arbitrary suppression is spread abroad, the German phlegm gives place to eager sympathy, and an almost expiring lamp of public interest is instantly re-fanned into a flame. A petition, to which two thousand signatures are already appended, has been presented by the Lutheran citizens of Stuttgardt, praying that one of their churches may be granted to the use of their German Catholic brethren."

On the 15th, a considerable number of deputies to the German Catholic synod, assembled for divine worship in the reformed church, which was festively hung with flowers, and filled to overflowing, although cards of admission alone procured entrance. Kerbler presided. The communion plate, presented to the new congregation by some Lutheran well-wisher in the city, was used, for the first time, on this occasion. Private meetings had been held on the morning and afternoon of the 14th, as well as before service on the 15th, for the purpose of arranging the preliminary business (the election of a præses, and secretaries, &c.) preparatory to the public meeting, which assembled at three o'clock, p.m., in the hall of the Silberburg, granted by the directors of the Museum Society, which was most numerously attended by persons of both sexes, and all confessions. Twenty-four delegates, many of whom appeared as proxies for several congregations, were present, besides deputies from London and Rotterdam, who, as may be supposed, were there more as listeners than as actual participators in the proceedings. On the 16th, another business meeting took place, in which, however, no questions were discussed; but the time was chiefly occupied by a somewhat lengthy statement of the nature and importance of German Catholicism, and a reply to the often-put question, "What do the German Catholics aim at?" The next meeting is appointed to take place in Frankfort, where many points respecting church government, and a more extended organization, which were on this occa-

sion merely suggested, will be more definitely settled. On the 17th, the synod completed its sittings, and the solemnities were terminated by divine service, conducted by Rongé and Dowiat. On the 18th, Rongé and his travelling companions departed from Stuttgardt, after having received many testimonials of affection from his adherents. Poems, garlands, and still more valuable proofs of attachment, were bestowed upon him in the various companies to which he was invited, during his stay in the Wirtemberg capital. At ten o'clock in the morning, a great concourse of people was already assembled in the Dorothen square, who greeted Rongé and his companions as they issued from the dwelling (which was almost covered with garlands), with a joyful *viva*. A flower-wreathed carriage stood in waiting to receive the reformers, and drove off amid deafening shouts of "Long life to Rongé!" and escorted by several friends on horseback and in carriages. But, with all his popularity, Rongé, like all great men, must be content to pay the usual penalty of greatness, being both envied and hated. A curious anecdote, illustrative of this, may be adduced as forming an instructive contrast to the almost idolatrous worship, of which, during his tour, he was the object. A Frankfort paper, dated Sept. 19, states, "It is singular enough, that at both extremities of the Prussian dominions, at Tarnowitz and Saarlouis, attacks should have been made, or intended, against Rongé." There, on the borders of Galicia, the life of the real Rongé was attempted; here, on the frontiers of France, an unfortunate guitarist, whom the mob chose to identify with the antagonist of Bishop Arnoldi and the sacred tunic, although the poor fellow wore a moustache, and was wholly devoid of all clerical appearance, was so roughly handled as to escape actual danger only through the intervention of the police. Indeed, the ultramontane party in modern times sufficiently evidences its identity of sentiment with brethren of former days. During the high solemnities in Munster, the party pointed to the cage, yet hanging on the tower of St. Lambert's church, in which the unfortunate

anabaptists, John of Leyden, Bockholt, &c., groaned out their earthly existence, with a meaning glance, which the Roman Catholic population would have no difficulty in interpreting.

The "Elberfeld News" informs us, that "the late Roman Catholic priest, Breidenbach, of Strutt, a man of distinguished oratorical powers, and possessed not only of the love of his parishioners, but of the respect and esteem of his ghostly superiors, having very recently forsaken the Roman for the German Catholic church, has accepted a call to preside over that branch of it which exists here, and was received to-day in a really magnificent manner. The discharge of nearly thirty pieces of ordnance, and a *cortége* of above ten thousand persons, whose *vivas* rent the air, hailed his approach to the city. The German Catholic cause has obtained, by the acquisition of Breidenbach, a powerful support, not merely in Iserlohn, but through the surrounding district, where many congregations exist, and more are in contemplation. A new one was definitively organized on the 7th inst. in our neighbouring town, Hagen." The bishop of Mayence has also deemed it his duty to announce to his clergy the apostacy of one of their brethren, the late Dean Winter, in Alzei, from the Roman Catholic church. The exhortations and admonitions with which the notification is accompanied, are singularly mild; and, whilst they are exhorted to pray for the restoration of their erring brother to the bosom of the true church, the new Catholic sect, to which he has joined himself, is adverted to in much more moderate terms than in the ban lately published by the bishop of Fulda.

Rhenish journals mention, that Rongé's writings, whether in French or German, have been seized on the borders of France, because they might assist in introducing one more religious sect into that country, which has too many already. Even those which were under cover to individual Protestants, were refused admission, and, every application to the minister proving fruitless, the writings were finally disposed of by committing them to the flames.

CHAPTER XIII.

CHRONOLOGICAL SKETCH OF THE PROGRESS OF THE REFORM
MOVEMENT, FROM THE COMMENCEMENT OF 1845 TO
APRIL, 1846 (CONTINUED).

Attack on Rongé and his Friends at Gernsheim—Political Position of the Catholic Dissidents—Entertainment to Rongé at Darmstadt—Resolutions passed by the Dresden Deputies—The late Baron Giovanelli—Free Church Movements in various places—Rongé's Reception at Constance—Meeting of the German Catholics at Offenbach—Leipsic Fair—Church at Breslaw—Meeting at Berlin—Counsellor Galli's Address—Romish Legends—Letter of Czerski—Death of the Archbishop of Cologne—Sketch of his Life and Character.

OCTOBER. While Czerski, in Western Prussia; Pribill, in Berlin; Theiner, in Silesia; and Licht, in the Rhenish provinces; with very many holding the same purely evangelical views, are devoting every energy to promote the true Bible prosperity of the Apostolic Catholic church, Rongé, accompanied by his brother, and Dowiat, are still engaged in what may justly be termed a triumphant procession through the south of Germany; and not without experiencing, as very recent accounts inform us, the dangers, as well as honours of greatness. From Worms, for example, where he received

the most unbounded and flattering attention, he was attended as far as Gernsheim by above two hundred friends and admirers, who thence intended to return home, per steam-boat, in the evening ; but the most fanatical attack was made upon them by an infuriated populace, with whom, according to custom, women and policemen joined, and not only stones, but knives, were used in the *melée*. The coolness and intrepidity of the *gens-d'armes* alone prevented much bloodshed ; but the disgraceful outrage must necessarily be examined, and, if possible, its repetition prevented ; though how, when the mob is known to be but the instrument of those who should know better, is a question easier put than answered. The Friends of Light are, by late government regulations, condemned to inactivity and comparative silence, for the present ; no public meetings, no formation of branch societies, no missionary tours in the cause of light, are suffered to take place ; while the principles advocated, and the changes desired by the "Protestant Friends," are under investigation. Nor is there in those prohibitions anything inimical to religious liberty, in as far as that is guaranteed by existing laws in Prussia ; for the clergy, having no colleague in country parishes, ought to attend to parochial duties, which is incompatible with constant travelling. Political meetings are illegal ; ecclesiastical meetings can only take place by order of the constituted ecclesiastical authorities ; associations and branch societies must be approved before they can legally exist : therefore the government could, and has, laid a restraining hand on all the operations of the Friends of Light, without any new arbitrary enactment, but merely by enforcing long-existing ones. The political position of the Catholic dissidents is yet a very equivocal one. The Saxon chamber has debated on the question of their recognition, as a religious community, and decided against the measure at present, on the ground, that their principles, as a body, are not as yet sufficiently defined, and permanently settled, to admit of pronouncing their doctrine and worship evangelical. There is

much talk of a general council being summoned in Germany, for the friendly discussion of religious differences, and to facilitate, if possible, the adoption of some general course of policy, by which religious liberty, properly so called, may be preserved, and political intrigues, under the name of religion, be guarded against. *Certes*, a problem of difficult solution in our days, in which Jesuitical and Socialist efforts are mining society in opposite directions. The former are specially active in Bohemia at present, whether in their own name, or in that of "the Brotherhood of the Immaculate Heart of the blessed Virgin," for which they busy themselves to procure adherents, by the distribution of tracts, pictures, and miracle-working medallions, which find, of course, high favour with an ignorant and superstitious populace. But, despite of all their craft, and really praiseworthy diligence in their calling, a reaction has begun. Rongé's writings have, no one knows how, eluded the vigilance of the literary Douane, and found entrance among the people. Many of the ancient noblesse are believed never to have abjured, in heart, the doctrine which their forefathers sealed with their blood; and the spirit of Huss is suspected yet to burn purely, though secretly, in many a Bohemian heart: if so, we may yet live to receive good news from that far, and most interesting country.

On the 8th inst., Rongé, Dowiat, and Hieromini, were entertained at Darmstadt with great pomp; dinner was ordered for 250 guests, and a vocal concert, which, on account of unfavourable weather, could not be held in the open air, as intended, took place in the Great Hall.

Consistorial Counsellor Snethlage left Berlin some months since, commissioned by the king to make a journey of examination and observation, throughout Germany, in order, not so much to promote or procure the formation of a general German ecclesiastical council, as for the purpose of entering into more intimate relations with the other Protestant states belonging to the German confederation; and thereby to concert what measures may be most conducive to the general weal, in

the present perplexed and excited state of religious feeling; and, more particularly, what line of general policy the interests of Christianity demand to be adopted toward the various phases of the Lutheran church.

On dit, that Counsellor Snethlage is commissioned to invite deputies from all the Protestant states, whether in the north or south of Germany, to meet together at Berlin, where a friendly conference is intended to be held, in which all ecclesiastical questions shall be freely discussed, examined, and, if advisable, decided upon, in as far, at least, as general principles and state policy are involved in them; but, whatever may be resolved on, as the conference is to maintain the character of a private friendly consultation, no decision which the majority may come to shall be regarded as in any way binding on the governments who may send deputies thither, or as in the smallest degree prejudicial to the individual independence of the existing ecclesiastical establishments in the several states. Still, such a conference, however free the principles, or broad the basis, on which it may be formed, cannot but be regarded, under present circumstances, as of high importance. It is rumoured, that the time of meeting will be postponed, at the request of the Saxon government, until the rising of the Saxon estates-general.

The following resolutions were passed by the Dresden deputies on the 12th of October, in their 458th sitting, "Whereas we learn, by an intimation from the cultus minister, that the concession of churches to the German Catholics for their worship, although recommended both by the council and deputies of this city, has been refused, an almost unanimous vote has been passed this day (there being only four dissentients), to solicit the town council to prepare and present a petition to the estates-general, praying that the German Catholics may be recognised by the state." The interest taken by the public in the discussions of the senate is unexampled; the galleries are always crowded, and, in general conversation, the debates form the chief and most eagerly-pursued subject.

A legacy of several estates, near Kattern, producing some 35,000 florins revenue, which lately fell to the Jesuits, on condition of an establishment of that order being erected within ten years in the Treves diocese, has drawn their attention to the southern portion of the Tyrol; and, a few days ago, they purchased the house of professor Ringler, in Trient, for 40,000 florins, which has, for some years past, been occupied as a private seminary. The consent of the episcopal ordinary is scarcely doubtful, as all the arrangements for the purchase, with a view to this new establishment, were made with the assistance of the vicar-general.

The death of Baron Joseph de Giovanelli was lately announced, but with little comment, in the daily papers; and yet, were it not that the Tyrol press is as stolidly dumb as the Italian, did it partake, in any measure, the warmth and energy which distinguish the Swiss, assuredly as many conflicting opinions would have clashed over his grave as not long since made themselves heard over that of Sen, of Ebersol, between whom and the baron there was much similarity, although the latter rose as high above the Swiss tribune in educational refinement, as he did in social rank. But, whoever may be destined to write the history of the last twenty years, in reference to the religious struggles by which the Tyrol has been distinguished, will do well to mark two events—making, as it were, the prelude to that ever-widening, increasingly complexed system of confused circles, now overspreading every land in which the German tongue is spoken—two events which must ever be intimately connected, in Tyrol's history, with the name of Giovanelli,—the recalling of the Jesuits, and the exiling of the Zillerthal Protestants, to whom a hospitable asylum was opened in Prussian Silesia, at the very time when Prussia's old Lutheran subjects were forced to seek a similar place of repose from ecclesiastical oppression across the wide ocean. The most entire seclusion of the Tyrolese from all communion with men of other lands and sentiments, was the watchword of Joseph de Giovanelli. The religious

movements of our times have suggested to a Berlin theological student, named Schwarz, the idea of drawing out a table, displaying, in a distinct and easily comprehensible manner, the Christian church, with all her sections and sub-sections, from the apostolic down to the German Catholic, and Friends-of-Light communities. It enables one to perceive, indeed, that the religious excitement of our day is no novelty, since, from the commencement of the Christian era, offences have arisen, and heresies have spread; but it likewise evinces, that at no previous period were religious distinctions so much appreciated, or so largely adopted, by the million. Happy those who, amid the fluctuations of human opinion, and the ever-changing "winds of doctrine," have learned to draw deeply, constantly, and in full assurance of faith, from that infallible source of instruction—the Holy Scriptures, from searching which, no sincere student was ever sent empty away.

Accounts from Silesia state, that very many Bohemian families have left their native land on account of religion, and entered the Leignitz district, with the design of uniting with the Silesian Catholic dissidents. The government of Prague, it is said, formerly applied to have them delivered up, but the president of Liegnitz, Monsieur de Witzloben, having applied to the Prussian government for instruction, received for answer, that although there assuredly existed between Austria and Prussia a mutual agreement for the delivery of criminals, emigrants, for conscience' sake, could not be regarded in that light by Prussia, who herself guarantees religious freedom to her own subjects of every confession. In consequence of which reply, the Prague authorities have desisted from their demand, having no civil offence to allege against these fugitives from ecclesiastical tyranny. That they will not long remain without followers, seems hopeful, from the following statement, which we have from a respectable source:—"It is well known, that those noble Bohemian families, who, two hundred years ago, were forced into the

Roman Catholic church by those powerful persuasives, fire and sword, are, even to the present day, distinguished by a peculiar moderation and reserve in their religious profession, which indicates more conformity with the outward observances than zeal for the dogmas of the Romish church. Among those noble descendants of the army of martyrs, old recollections are said to have been powerfully revived by the late religious movements, and, uniting with patriotic feelings, to threaten important results at no very distant date. Nor are the Bible Christians of the Catholic church extirpated, although they have been silenced."

"The Frankfort Journal" mentions, that the village of Jerschendorf, near Neumark, in Silesia, having unanimously embraced German Catholicism, considered that according to law, the village church belonged to them; but, when they were on the point of commencing divine service, they were interdicted by the authorities, who were aided by several *gens d'armes*. On the 1st, the people celebrated the anniversary of the publication of Rongé's letter to the bishop of Treves, declaring that all the attempts to suppress the second reformation would now prove altogether vain. The 5th of October was an important day in Breslaw, as the first public divine service was performed in the new church. The large edifice was crowded to excess, the congregation offering a faithful representation of the adherents of the new church, as persons of all ages, and belonging to every different class of society and religious persuasion, were present. The German Catholic congregation held divine service in Reisen, for the first time, on the 3rd of this month. A Magdeburg paper announces, that the prince-bishop, Von Diepenbrock, has threatened the late priest Hitschke with excommunication and degradation, which, unless the prince-bishop relent, or the priest return to the bosom of the true church, will be executed within three weeks, with all the formalities of "bell, book and candle-light."

A curious report has reached the Rhenish provinces, that in one of the fringe-makers' shops, in Rome, three costly

roses now attract general attention. It is whispered, they are commanded by the papal high treasurer, and destined (after consecration) as gifts to three German sovereigns, who have merited special favour with the Roman pontiff, by their stern opposition to the reform movement. Two Protestant potentates are even named as intended recipients of this distinction; there is, indeed, no saying to what extent of folly fanaticism may go. The holy coat of Treves is sufficient proof that superstition can lead to imbecility; but, while his Holiness manufactures roses for others, I suspect he finds thorns enough sown in his path by the voice and pen of Rongé.

The city and neighbourhood of Constance have lately presented a scene of great agitation. Rongé arrived there on the 16th inst., but was met, so soon as he entered the city, by an official prohibition to discourse publicly to the people. It was therefore determined to hold a meeting across the frontier, on the free soil of Switzerland. The day appointed was the 18th, and the place of meeting a large meadow belonging to the parish of Emmishof, and separated from the city wall of Constance only by a brook. At noon, crowds were seen hurrying from all quarters, but most numerous from the city, and ranging themselves in dense masses round the platform which had been erected for the speakers. At the same time, a mob of ragged girls and boys, attended by every species of veritable canaille, assembled on a hill on the Baden side of the brook, and prepared to exercise their talents in a most boisterous demonstration, in which they were encouraged, if not supported, by some who ought to have known better.

Shortly after twelve o'clock, Rongé, his travelling companions, and some of the Constance German Catholics, appeared on the platform, and were received with loud *vivas* by the waiting multitude, amounting, at least, to three thousand persons. Mr. Fickler, a native of Constance, began to address them on the occasion of their coming together, but was greeted, first by hisses, and then by louder interruptions. He recognised and named some of the ringleaders, in the hope of

shaming them into silence, but without effect : on which, some sturdy fellows resorted to the *argumentum ad hominem*, and, seizing the foremost yellers with a vigorous grasp, fairly pitched them to the other side of the stream. On this, the Baden municipal guard showed symptoms of an inclination to cross the frontier in defence of their aggrieved fellow-citizens ; but a brave Swiss called out, in a stentorian voice, "*Restez vous la !*" "foreign bayonets are neither needed nor welcome on our republican soil." Rongé now came forward to speak, but his words were drowned by a fearful yelling from the city wall, which was kept up, without intermission, by a rabble of young and old, during the whole of his address. In vain did the committee solicit the police to put a stop to the tumult. Their chief replied, he had got no orders, and could not act without them.

Rongé's speech was ended, but not so the uproar ; when a somewhat corpulent gentleman, armed with a good stout stick, advanced boldly to the mob, and fairly drove them from their position, the police looking quietly on. Dowiat next advanced to the front of the platform, and delivered a most animated harangue, displaying infinitely greater talents for public speaking than Rongé possesses. The aim of both addresses was to show the necessity of entering the lists against the Roman hierarchy ; but Dowiat was not content with that, but launched out with equal zeal against priestcraft and pietists, concluding a very florid, but certainly eloquent speech, with a spirit-stirring appeal to all present to join the reformers in the spread of pure Christianity. Mr. Fickler once more addressed his countrymen ; and, after bitterly lamenting that the Baden authorities, while they denied to a native German the right of speaking his sentiments on German soil, could yet suffer a rude mob to insult him and a peaceable assembly, on the friendly ground of Switzerland, gave the signal for a *viva* in honour of the land of Tell, which was responded to with an enthusiasm which seemed to shake both earth and sky. The meeting was then dismissed with the intimation, that the

German Catholics of Constance having been refused the use of any place of worship in their native city, would celebrate their first public service, the following day, in the Swiss village of Tagerweilen, when Rongé would preach. It is deserving observation, that it was on the 18th of October, that day so generally celebrated throughout Germany as the anniversary of a release from French oppression, that this exercise of local tyranny was displayed towards the champion of moral freedom.

At the meeting held by the German Catholics in Offenbach, on occasion of Rongé's visit, 13,000 cards were issued for the public worship at which he presided. The Lutheran ladies of the city presented the new community, whom they hailed as a sister church, with a splendid silver goblet, to be used in the now-restored participation of the cup in the eucharist, of which they had been so long deprived.

The great Leipsic fair, which was held the beginning of this month, afforded a favourable opportunity for making many strangers acquainted with the principles and progress of the German Catholics. By far the greater proportion of the foreigners who visit the fair, belong to the Romish communion; and, although the elder portion are faithful adherents of popery, that is far from being the case with the younger individuals, whether Belgians, French, Americans, or Italians, who crowd this German mart; and such of them as understood German, were naturally led by curiosity to attend the German Catholic worship. Yet, if we may judge by the frequent repetition of their visits, curiosity alone could not have been the motive, and almost all of them carried away a portrait of Rongé, whose bold character seemed to have especially won their regard.

The Christian Catholic church in Breslaw has received official intimation, "that their preachers will no longer be permitted to celebrate divine service, except in the places over which they have been nominated pastors; and it therefore behoves them to meet this difficulty, by having a joint-pastor

ordained over several congregations, since it is resolved by government no longer to suffer the ambulatory spiritual services of the Christian Catholic church." But, while this check is given to the dissidents, the meetings of the Roman Catholic Reading (or Boromäns) Society, are likewise forbidden. Reports are current in the west of Germany, that measures of a hostile nature are preparing against Rongé on account of his last publication, "the Appeal," regarding which, it is said, legal proceedings will be instituted, on the ground of its containing statements of a libellous nature. We may feel sure that the Romanists will do their utmost to injure him; but it seems more than doubtful, whether the proposed measure may not have a directly contrary effect, by giving him and his sentiments a wider range.

The first meeting of the provincial synod of the German Catholic congregations of Brandenburg, Pomerania, and the province of Saxony, was held in Berlin, on the 24th of this month. There were twenty-seven deputies present, and M. Branner, pastor of the largest Berlin congregation, opened the proceedings by a short address; after which, Chancery Counsellor Galli, who acted as præses, next detailed the object for which they were assembled.

"In strict adherence," continued he, "to Christianity, as laid down in the Scriptures, we desire to form a church on such enlarged principles of freedom as may enclose the world. But, to this end, the church must be united; and all its members combine to fix its fundamental principles on an immovable basis. Issuing from the bosom of the Romish church, the attainment of real unity and universality was the normal idea of the spiritual movement. The general synod, which met at Leipsic on the 26th of March last, propounded the first principles of doctrine, ritual, and ecclesiastical constitution, but this groundwork required further extension and development; provincial and national synods have ever served to the establishment and maintenance of permanent foundations; and, as Silesia led the way in forming these, so

Western and Eastern Prussia speedily followed: next came Saxony, with statutes of its own; and lastly, Southern and Western Germany, the result of whose synodal meeting at Stuttgart has not yet been made public. These examples we are now met to copy. The three here represented provinces contain nineteen congregations, which, with the exception of three, have all sent deputies to this meeting, three laymen and one pastor from each; and, having thus succinctly touched on the motives which have brought us here, it may be well to proceed at once to the business of the meeting."

After this opening speech, various necessary regulations were next agreed to; such as, that the votes should be given, not by congregations, but individually; that the president should have a casting vote; and, that the agreement of two-thirds should be sufficient to pass a resolution; and the præses read a letter from Rongé, in which he lauds synodal arrangements, and communicates in how far he had then been able to advance the reform cause in the south and west of Germany. Suabia he pronounces completely dead; but the Rhine districts becoming daily more alive to its importance. After this, the conference, properly speaking, commenced; but the resolutions passed would occupy too much space in detail. With respect to doctrine, the decisions of the Leipsic conference have been followed. As regards ecclesiastical constitution, the majority of opinions seem inclined towards a hybrid between congregationalism and Presbyterianism; for, while each congregation is to preserve its individual independence, the internal management will be conducted by a committee of management very much resembling Presbyterian elders, which, however, are to be chosen by the members at large. The fact, that the German Catholic church contains two classes of persons wholly opposed to each other in religious sentiments, and only united under one banner in respect of opposition to Rome, cannot be too closely kept in mind. And the views advocated by their respective leaders, Czarski and Rongé, have, it is hoped, been already sufficiently developed in the

preceding pages. Yet even error may be more highly coloured than truth requires. Thus, Rongé has been represented as declaring publicly, that "if the Roman Catholics have a pope at Rome, the Protestants have made a book their pope, which book is but a dead letter." It is true that Rongé used these words, though not, we believe, in reference to the Bible, but to the Augsburg confession, which the anti-Lutheran-party quite as much oppose as Rongé can, and as openly accuse their orthodox brethren of idolizing it. It will be seen by the account given in another chapter of this work (the xvith), that a large proportion of German Protestants venture on as bold a denial of some parts of Scripture truth, even while maintaining the Bible to be the only book of reference in matters of faith, as the most determined Rongéite can possibly do.

But, while the German Catholics are submitting even sacred and inspired doctrines to the test and authority of human reason, their late Roman Catholic brethren are helping forward the cause of infidelity, quite as effectually by an opposite conduct. Thus we learn that, in the Rhenish provinces, the ultramontane party can devise no better way of beating German Catholic pamphlets out of the field, than by circulating the most ridiculous legends among the populace. Two may suffice to give an idea of the rest:—"In Mayence," says one of those edifying little books, "a Roman Catholic girl was servant in a Lutheran family, and had the misfortune to fall dangerously sick. Being unable to leave her bed, she earnestly desired to partake of the sacrament, but the heretic family would listen to no entreaty, and obstinately denied her the desired spiritual comfort. Upon which, the poor girl prayed to St. Barbara, and, behold, the saint appeared with cup and wafer (attended by two angels as servitors), and administered the sacred eucharist to the longing believer, despite the church prohibition of females venturing to dispense the sacrament." The other tale treats of St. Gertrude, and is as follows: "One day a priest, in breaking the bread at the altar, suddenly perceived, to his great confusion, that he had lost a piece about

the size of a bean. All search was vain, and so, in his distress, he applied to St. Gertrude to solve the mystery. The saint smiled. He repeated his question. She smiled again; but, at length, softened by his anxiety, informed him, that Christ himself had brought the missing piece of consecrated bread, and fed her with the sacred food." Such follies might well be laughed at, were they not equally dishonouring to God and hurtful to men; for, when related with all the solemnity of truth by priestly lips, must not the educated Catholic feel tempted to place the real miracles of the Sacred Scriptures in the same category, and thus become a sceptic of the true as well as the false? As some relief to Christian feeling, shocked and pained by such exhibitions of fraud on the part of the priests, and imbecility on that of the people, the following letter from Czerski, published in the December number of the "Continental Echo," may here find a place. It is dated the 27th of October, and is addressed to a lady through whom the kind contributions, sent by some English Christians to the editor of the "Echo," had been transmitted to Czerski:—

"Honoured Madam,

"I learn, from your esteemed lines of the 17th, that some kind friends in England have destined seventy-three dollars, Prussian money, for my benefit, and you desire to know how that may be safest sent. * * * * * You further request that I would furnish you with some notices of the progress of the Catholic reform, which I would gladly do, were it not that I am ignorant how much is already known by you, and consequently it might be needful to enter into a greater detail than I can at present command time for. I am overwhelmed with business; but as I shall of course write my thankful acknowledgment of this English bounty when I have received it, I shall then, I hope, be more at leisure to give the desired intelligence. Meantime, I will only state, in general terms, that the blessed truth, that 'the gospel of Jesus Christ is the power of God unto salvation to all that believe,' receives its confirmation in the hearts and lives of those in this region,

who have fixed their hope and trust in Jesus Christ, the Son of the living God. In this belief, and avowal of positive Christian doctrine, stand firm, the churches in Schneidemühl, Posen, Rawiecz, Bromberg, Thorn, Grandenz, Nackel, Polichno, Chodziesen, Freystadt, Schwedrens, Lissor, and Reissen; while, I rejoice to add, individuals are from day to day brought to join this profession, from seeing that whosoever forsakes Christ, forsakes all, and will himself be forsaken, and become an orphan, being deprived of his heavenly Father. The hierarchy, indeed, rages and storms against us, but we stand fast, trusting in God; and, 'if He be for us, who can be against us?' The churches which have adopted the confession of positive Christian, for which I contend, are, of course, forsaken by those who call themselves the Friends of Light and Reason; and as the Romanists seek to injure us by all possible means, our difficulties are not few, especially in regard of pecuniary means. Still we know that the kingdom of God is not of this world; that it was not built up by silver and gold; and, therefore, though we be forsaken by the world, we cast ourselves with full comfort of hope upon God, our faithful helper in every time of need, knowing that He will not leave us to suffer any real injury. We have, with the help of God, built quite a new church, which is already finished, with the exception of the interior arrangements. The whole of the money necessary to the building, was obtained by voluntary contributions; and, though it is truly all expended, yet we doubt not that God will yet raise up friends who will feel for our necessities, and be willing to lend a helping hand to their needy brethren. I can say no more at present, but hope to write again soon; and, with feelings of the truest esteem and respect, I remain, honoured madam, your devoted servant, (Signed) "J. CZERSKI."

The ultramontane party has lost one of its staunchest and most conscientious and respected supporters, by the death of Clement Augustus Baron von Drost Vischering, archbishop of Cologne, who, after a long and painful illness, expired on the 19th inst. The deceased prelate was deposed from the exer-

cise of his archiepiscopal functions by the late king of Prussia, on account of his pertinacious adherence to papal commands in the law of mixed marriages, thereby placing the inferior clergy of his diocese in the painful dilemma of acting in direct opposition to the law of the land, or breaking their oath of obedience and submission to episcopal authority. But, though deposed, and even exiled for a time, the pope refused to appoint a successor to the archbishopric, which was therefore administered by Bishop Geissel, as coadjutor and successor. Some account of the last days of a man who made such a stir both in the political and ecclesiastical world, may deserve a place in these pages, especially as his strong opposition to mixed marriages in the Rhenish provinces assuredly laid the foundation of that soreness of feeling in regard to Roman tyranny, which made the proposal and example of a Catholic church, independent of papal rule, so gladly hailed by thousands who had long sighed for emancipation, but dreaded abjuring long-accustomed habits, and time-honoured names. The sufferings of the venerable prelate were so very great for some weeks previous to his demise, as to draw from him the earnest desire, though mingled with perfect submission to the divine will, that he might soon be released from them by death. Some days previous to his decease, numbers of devotees sought admission to his dying couch, in order to obtain the, in their estimation, so efficacious episcopal benediction. But, in the near approach of death, which doubtless dissipates ecclesiastical, no less than other illusions, the consciousness of human weakness overmastered archiepiscopal pride, and he invariably followed the accorded blessing by a request to be remembered in the prayers of his suppliants. The funeral of the archbishop took place at Munster (where he had resided for some years), on the 23rd inst. The corpse was borne by priests to the cathedral, where the altar and pulpit were hung with black. The consecrating bishop, Clæssen (sent from Cologne for the purpose, by the present archbishop, who, to general surprise, did not come in person),

read the mass for the soul, and prebend Kellerman the funeral oration, after which the coffin was lowered into the vault in front of the high altar. An immense crowd witnessed the ceremony. During the days in which the prelate lay in state, the chamber was filled by a constant succession of such as curiosity, reverence, or superstition, attracted to view the imposing spectacle. A certain party in Cologne have met a severe disappointment in the testamentary arrangement of the archbishop, which fixed his funeral to be held wherever he might die, as they had counted on making his burial service in Cologne the occasion of an ultramontane demonstration. By a codicil to his last will, the deceased prelate thus expressed his wishes respecting his funeral:—"I wish to be buried where I die; the bell tolling, and all other burial requisites to be arranged with as little expense as is consistent with propriety, and the usual prayers to be employed. I desire that a simple graven slab may be placed on my last resting-place, with no other inscription than the following words, in Roman characters: (Translation) 'Here lie the mortal remains of Archbishop Clement Augustus, of Cologne, Legatus Natus of the holy Roman chair, and Baron von Drost Vischering, born January 21, 1773, and died . . . Pray for his poor soul.'"

The paper containing the above was found beside the archbishop when he expired.

The following sketch appeared in the "*Algemeine Zeitung*:"—"It was but in September last, that Maximilian Caspar, the brother of the archbishop, celebrated his episcopal jubilee; and seldom, perhaps, has one family rejoiced in three such eminent members, or lost them all by death within so short a period. The death of three distinguished brothers within the space of six weeks, without the intervention of any epidemic, assuredly belongs to the rare occurrences of this world. The first called away, was Maximilian Baron von Drost, royal Prussian councillor; the second, the Imperial Austrian Lieutenant Field-Marshal Baron Joseph; and the

third, Clement Augustus (the not more exalted by ecclesiastical dignity than by historical celebrity), archbishop of Cologne. The reverend prelate was born on January 21, 1773, at the paternal Castle of Vorholm, not far from Munster, of which see he became vicar-general, and afterwards, indeed from 1826 up to the time of his installation as archbishop of Cologne, held the office of consecrating bishop in that diocese. He received his education in the Munster academy, and enjoyed an intimately familiar intercourse with the celebrated Princess Amelia de Gallitzin, and their mutual friends, Stollberg, Hemsterhuys, Fürstenberg, and the philosophic Overberg; and, while his mind was stored with knowledge, his talents were cultivated and developed. He was a master of languages, both ancient and modern; played on several instruments, and more especially on the harp, with uncommon skill. His attainments in painting and poetry were above mediocrity, as several paintings in oil, and a vast store of religious poetry, whether in the possession of his friends, or among his papers, amply testify. He was strongly inclined to asceticism, and with much peculiarity of character was endowed with an indomitable firmness and unbending decision. In externals he was simple and unpretending; wants he had none, and lived in the exercise of a Socratic moderation, and an almost hermit seclusion, devoted only to religion and her fairest handmaid—benevolence, with a rare and self-denying zeal. His efforts in the cause of humanity are almost unexampled; and, by the foundation in his native city of an hospital of the Sisters of Mercy, he has reared an undying monument to his name. Neither age, sex, nor confession, are inquired into respecting those who seek entrance into this admirable institution; bodily suffering and poverty alone form the pre-requisites to admission, as expressly appointed by Clement Augustus himself. In 1798, he received priest's orders, and shortly after entered, with ardent zeal, on the duties of a parish priest in Freckenhurst, an establishment in the vicinity of Warendorf. In May, 1836, chosen to the high dignity of the archbishopric of

Cologne, he entered upon its duties with the approving confirmation of his sovereign. But the well-known dispute which arose between the church and state (on account of the so-called mixed marriages) occasioned his removal to Minden, one year after his instalment. There four years were passed in quiet performance of the duties of personal religion, and the enjoyment of private friendship, until, in 1841, the archbishop's health began to give way, and the negotiations for an accommodation of the differences having entirely failed, the archbishop consented to receive the Bishop von Geissel, of Spires, as coadjutor; and, being thereupon relieved from the obligations to reside at Minden, first retired to Castle Darfeld, a paternal residence of the Drost Vischering family, and thence returned once more to Munster, and resided, till his death, in the antique mansion belonging to the former minister, and afterwards vicar-general, Baron von Fürstenberg.

CHAPTER XIV.

CHRONOLOGICAL SKETCH OF THE PROGRESS OF THE REFORM
MOVEMENT, FROM THE COMMENCEMENT OF 1845 TO
APRIL, 1846 (CONTINUED).

Pastor Post—His Integrity—Advertisement by Uhlich—Professor Hengstenberg—Dr. Schuselka's Secession from the Romish Church—Night Processions—Rongé's Reception in Dresden—His Portrait—Dr. Scheidel's Treatment at Kippenheim—Pleasing Occurrence at Heidelberg—Letter attributed to Rongé—Account of a Roman Catholic Association at Berlin—Secession from the Romish Church of Staniczewski—Quotation from a Speech by Deputy Helcker—Ultramontane Efforts in Bavaria.

NOVEMBER.—A new attempt made to bribe a German Catholic preacher from this reform cause, has renewed the memory of Madame de K——'s handsome, though ineffectual, offer to Czerski. The new occurrence is related as follows :—A few days ago, Pastor Post, whose slender and precarious income might, were worldly interest his ruling motive, dispose him to relinquish his active and laboriously useful office, for some lighter and more lucrative employment, was visited by a respectably dressed Jew, ostensibly from Schwerin (a town in the Grand Duchy of Posen), who, after delivering a kind greeting from a brother Catholic residing in Krotoschen, began to

express his warm admiration of Pastor Post's zeal, from which he proceeded to dilate on the precarious nature and many hardships of his present position ; darkly hinted at the dangers which might accrue, and wound up all by asking, point blank, whether Pastor Post would not feel disposed to give up his office, whose remuneration so ill corresponded with its toils and dangers, for the annual income of six hundred dollars, to be paid in any place (not within the duchy of Posen) which he might appoint ; adding, that his return to Roman Catholicism would not even be stipulated for, provided only he would pledge himself to relinquish all active promotion of the new sect. Post, concealing his indignation, requested to know if the person with whom he had the honour to speak, would pay him the proposed sum. " Whence, or from whom the money comes," replied the Jew, " must be a matter of indifference to you ; it is sufficient that I declare myself ready, at this moment, to make over to you a capital of twelve thousand dollars, with the necessary document to enable you to enjoy the interest thereof." The worthy pastor returned many thanks for the gratification which such a testimony to his importance to the reform cause afforded him, and conducted the disappointed commissioner to the door, who, as is well known, neither would, nor could, give such a sum for such a purpose, and who must, therefore, be but the agent of another ; nor are the well-informed at much loss to give a shrewd guess at the real offerer. The congregation now numbers three hundred, of whom two hundred and fifty are communicants ; and Pastor Post has established a class for the instruction of young people, preparatory to their confirmation ; it is attended at present by fourteen.

The present ferment in the Lutheran church has induced Dr. A. Neander, so celebrated as a church historian, to publish a pamphlet, under the title of " Words of Peace to both Parties." Dr. Neander's chief object is to effect reconciliation and mutual Christian recognition between those who, notwithstanding acknowledged undeniable differences of

opinion, are yet united in the belief of the grand and distinguishing doctrines of Christianity, acknowledging fairly that, while he ardently desires that these could "agree to differ," any coalition or levelling of direct contrarieties must be regarded as the result of either egregious folly, or the most perfect latitudinarianism.

A Magdeburg paper of Nov. 10, contains the following rather amusing advertisement, from the leader of the "Friends of Light:"—"I am very ready to receive books and letters, which the obliging authors or senders inform me are intended to convert me; for I am of opinion that every man should keep his eye and his mind open to whatever it may be desirable to learn. But those who are willing to take this trouble about me, should not, I think, expect me to keep my purse open too, for the purpose of paying the carriage of their friendly packages. I have, indeed, done this quietly more than once, but the expense becomes too serious; and I hereby request that all such letters may, in future, be either post-paid, or marked on the outside 'for conversion.'

(Signed) "UHLICH MAGDEBURG."

The attacks made on Professor Hengstenberg, from time to time, but especially in the magistrates' address to the king, has recently called forth a demonstration in his favour, from a portion of the theological students at the Berlin university. On the evening of the 7th inst., they assembled before the professor's house, and, having sung a serenade, presented him with a splendidly bound Bible, bearing the inscription—" *Das Wort sie sollen lassen stahn*" (a line from Luther's most celebrated hymn, and which means, "the Bible they must let alone"). The professor appeared much affected by this voluntary testimonial to his clerical principles, and concluded an impressive address to all present with the following words:—"I receive this proof of your love as a declaration of attachment, not to me personally, but to the confession which, amid much weakness, I have yet, with full assurance of faith, already made, and desire still to make: viz., the confession of man's

sinful state by nature; his incapacity to keep the law of God as its demands require; redemption by the sacrificial death of Christ; and the appropriation of His atonement by faith alone. These things are not dogmas of a party, but distinguishing Bible doctrines; and therefore the spirit of the world opposes them, and hates, not so much the orthodox, as their orthodoxy. I conclude with urging upon all to search the Scriptures, not for the purpose of sitting in judgment upon them, but to judge ourselves by them."

The German Catholics of Hanan have been prohibited from receiving Rongé. Nay, even the dinner which had been arranged to be given in his honour, in the hotel called "the Giant," was forbidden by the police. As, however, intelligence was brought them that the reformer intended to spend one day, at least, at Offenbach, very many of the Hanan townsfolk proceeded thither to greet him, while others congregated on the high road to see him as he passed.

Yet, by all accounts, the religious and ecclesiastical excitement prevalent throughout Germany, has made comparatively little progress in the districts of the Lower Rhine. The congregations which have there ventured to form themselves on the German Catholic model, are inconsiderable in numbers, when regarded in relation to the denseness of the population. And, although here and there, and even in archiepiscopal Cologne itself, no small interest for the cause may be felt, the courage to avow it seems wanting; nor can it be denied that, under present circumstances, no small measure of courage would be requisite to do so. Meanwhile, the ultramontane party overlooks no opportunity of extending its ramifications. Thus, for instance, it lately fell upon the notable idea of forming a Roman Catholic agricultural association, and set every engine at work to fill the directing committee of the farming societies with zealous Catholics. Unfortunately for the success of this plan, a few electioneering manœuvres were discovered, which put some to shame, and others on their guard. The same party at Cologne seek to check the reform tendencies

by a constant succession of processions, which, as the populace are never weary of seeing them, serve to occupy the imagination, without greatly engaging the reasoning powers, of the multitude. The festival of St. Ursula, revived by their late archbishop, amused the people for eight days; and, as All Saints' day fell this year on a Sunday (on which it is not deemed proper to have any melancholy reminiscences), its celebration was postponed to the Monday, and the people were thus gratified by two successive holidays.

The journey of Consistory Counsellor Snethlage promises to be of much greater ecclesiastical importance for the people of Germany, than was at first anticipated; and his mission is said to have met very cordial support in some, and approval from most if not all the governments he has as yet visited.

Rongé's triumphal tour is ended, and he is on his way home to Breslaw, where a rather unpleasant occupation awaits him, namely, the defence of his "Appeal," against which, legal proceedings, on the ground of an infringement of the law of libel, have already been commenced by the Roman Catholic party. During his tour he found time to publish what he calls a "Perikopen," or Collection of Texts for every Day in the Year, for the use (chiefly) of German Catholic preachers. As the texts are word for word from the Bible, of course they are in themselves excellent; but yet it is easy even here to descry the bent of the collector's mind, since it does not contain a single text bearing directly on the divinity of our Lord; while all those in which the manhood is asserted, have been carefully collated. Rongé's great desire for union and concord among all mankind, and his paramount admiration of the precepts of the second table of the law, shine also conspicuous in this selection, which, like the party from which it emanates, deserves the monitory emendation of our Lord to the self-righteous of his day, "These things ought you to do, and not leave the others undone."

Dr Theiner's threatened excommunication is not yet issued, and he appears to be going on quietly to exercise the duties

of a Christian pastor in Breslaw. His recently-published book, "Attempts at Catholic Reform in Silesia," figures in the last papal list of prohibited works. Another reformer, named Vincent Galitsky, a Pole by birth, has published his confession of faith, the same nearly as Czerski's, and a rather interesting address to Roman Catholics in general, and his own nation in particular, exposing the false assumptions and erroneous doctrines of the Church of Rome, and calling on the liberty-loving Poles to cast off that spiritual bondage under whose sway the most complete temporal liberty could not make them truly free.

Pastor Licht, formerly Roman Catholic priest of Liewen, in the diocese of Treves, from which he was first suspended, and then driven out and excommunicated, on account of his open opposition to pilgrimages, processions, and relic worship, has published a most interesting pamphlet, from which it is very evident that many of those he left behind, though still outwardly adhering to Romanism, are inwardly convinced of its unscriptural and oppressive tyranny, from owning which, timidity, or temporal motives of another nature, as yet keep members back. The age, long-proved zeal, and spotless character of Licht, give much weight to his testimony in the Rhenish provinces; he is now pastor of the German Catholic Church in Elberfeld.

The order issued by the Prussian government for restraining the preaching tours of the reformers, although believed to be chiefly aimed at, as well as first exercised towards the "Friends of Light" in the Lutheran church, will necessarily limit the intelligence of the reform movement to narrower bounds than hitherto; but its having much effect on the real progress of the new sect, is questionable. The seed has not only been sown, but has sprung up in so many places, that human authority can avail but little against its growth. A sect which, within one little year, has gained 60,000 members,—for such, by the latest account, is the present number of those professing the principles of Catholic reform,—may well be

regarded as safe from all hostile pressure from without; the chief danger must arise from the restlessness and tendency to extremes natural to all popular movements, and which, in those who seek emancipation from Rome's rule, only because they dislike subordination in any shape (of which it is to be feared some considerable number may be found in the reform body), may lead to a splitting and dividing of their strength, at which the Roman party would rejoice, as an already begun, and most certain, triumph. Yet, much as division is to be deprecated, union with error is infinitely more to be shunned; and, in this choice of difficulties—a choice, however, which is by no means peculiar to the German Catholics, but ever has, and ever will occur, in all cases when a multitude of human beings become awake to the outward and tangible evils of a system, while but comparatively few discern the heart-canker of the disease—in, therefore, this choice of acknowledged difficulties, all friends to truth must surely strive to further and promote the efforts of those who have chosen the right path, trusting that from them, as from cities set on a hill, a guiding light may reach other wanderers, and enable them to find the true and only city of refuge, Christ Jesus, our deliverer from the wrath to come.

December. At the public worship in which Rongé presided during his stay in Weimar, the celebrated Dr. Francis Schuselka, from Jena, gave in his open adhesion to the German Catholic Church, by becoming one of the communicants. He declared at the altar, that he had refrained, during the last fourteen years, from partaking of the Lord's Supper, in consequence of his conviction of the unscriptural nature of many of the Romish doctrines, and his inability to profess what he did not believe. Schuselka's defection from Rome is peculiarly important in respect of Austria. He has just published a work of great merit, entitled, "The New Church and the Old Policy," which will, doubtless, prove an aid to the reform cause.

One of the modes adopted by the ultramontane party, by

which to occupy the minds, or rather the eyes of the people, and divert them from giving heed to the pernicious doctrines of reform, is the revival of night processions, which, as well as many other long-discontinued usages, have been raked up from the dust of ages, to amuse the faithful in the nineteenth century. They were commenced on the 18th of August last, and continued every Friday, until the 6th of October, which, being the conclusion for the season, was very numerously attended. Not less than 4,000 persons, each carrying either a taper, a lantern, or a torch, and accompanied by a number of white-robed maidens, bearing splendid banners of various sizes and devices, passed, at half-past nine o'clock of that evening, across the city market, to the Bishop's court. There a hymn was sung, and Bishop Arnoldi appeared on the balcony, and dispensed his blessing to the people; a proof that these religious demonstrations, even supposing them not to have originated with the higher clergy, are, at least, secretly approved and encouraged by them. Nor are such fooleries confined to the South. Monsieur de Olszewsky, a cavalry officer, who served with distinguished bravery in the Polish and French revolutions, now seventy-four years old, is at present engaged in making a pilgrimage to Rome on foot, in order to fulfil a pious vow. Clothed in a modest pilgrim's cloak of coarse gray camlet, and steadying his tottering steps by leaning on a stout walking-stick made of Turkish agriot, he was seen wandering, a wallet on his age-bent shoulders, through Lower Silesia, about the middle of October, towards the Eternal City.

Notwithstanding all the reports so industriously circulated, that Rongé was to be arrested so soon as he should re-enter the Prussian dominions, he passed safely and unmolested on his way, and even in Dresden met with a reception calculated to excite his vanity in no small degree. After spending three days in the Saxon capital, he drove off in an open carriage from the house of his friend (situated, as it chanced, close to the Hotel de Ville and the police-office), and making, it would

appear, an intentional *detour*, passed through the principal streets, and close by the royal palace. A dense crowd surrounded the carriage; matrons and young girls showered nosegays and garlands upon him so profusely that the carriage might have passed for the car of Flora, and he was repeatedly obliged to stop to shake hands with one and another of his admiring friends. Professor Wigard sat in the carriage with the reformer, and a cavalcade convoyed him for some distance on his homeward way. He must, however, after all, be a very dangerous foe to the Roman Catholic church, else that professedly rock-built community would not make war against his very picture, as was done in Catholic Bavaria the other day. Aschaffenburg, a city belonging to the kingdom of Bavaria, though within the "Zollverland," holds its annual fair the beginning of December; and, on the last occasion, was attended, among other visitors, by a dealer in printed goods from the town of Bockenheim, in the electorate of Hesse, who, among other wares, displayed to view some pocket handkerchiefs, on which Rongé's portrait, or what was designed for such, was printed. An intimation of the terrible offence was made to the police, who forthwith dispatched officers with written instructions to seize and confiscate the offending handkerchiefs, and to search diligently the other goods of the Hessian's booth, lest any more of the obnoxious article, or others of a similar nature, should be hid among them, through which even the face of reform might be smuggled into orthodox Bavaria. But the Aschaffenburg police might have spared themselves this gratuitous attack upon a poor man's lawful property, in the vain expectation of denying ingress to Rongé's sentiments, for these are already in possession of many minds in Bavaria.

A Silesian journal, under date of the 17th of December, 1845, states, "If the Roman Catholic hierarchy count over their flock at the beginning of the new year, they will detect a deficit of 40,000 souls in this province alone, in which there now exists forty-five Christian Catholic congregations.

Among these, Breslaw is the largest, numbering no less than eight thousand members, while Schwerdnitz (more of a country place) counts seven hundred communicants. One circumstance is of peculiar importance, viz., that the greater proportion of the late accessions to the new sect has been won from the most thoroughly popish districts of our province, and particularly in the vicinity of Neisse. Such communications confirm the assertion, which all impartial and well-informed persons make, that German Catholicism is not the less surely progressing, because it talks less, or is less talked of. Independent of the fact, that the divisions in the Lutheran church are a newer novelty than the Roman schism, we must remember that various Protestant governments have agreed upon observing a kind of armed neutrality towards the Catholic dissidents, professing to throw no hindrance whatever in their way ; but, at the same time, cutting off their chief, if not their sole means of attracting attention, and winning proselytes to their opinions, viz., public addresses and missionary tours. Each dissident preacher, limited, not merely to his own neighbourhood, but to the congregation or congregations over which he has been specially chosen pastor, may work as effectually, and perhaps even more so, within the prescribed sphere ; but his success is not likely to become the subject of newspaper notice, except when now and then a new congregation starting up, or the secession and excommunication of a Romish priest, excites observation, and furnishes a paragraph.

Some of the German Catholics, both clergy and laity, employ the press as an engine for promoting the good cause ; while others, more especially in the south of Germany, have taken, or are about to take, steps for procuring, by petition or other legitimate modes, their recognition, as a religious body, by their respective governments. In several chambers, as those of Saxony and Baden, their cause has been powerfully advocated by men of liberal and enlightened minds, though wholly unconnected with the dissident body. These efforts have not been fruitless, for we learn from Carlsruhe (where

both court and hierarchy were leagued against the movement, and where Rongé, on his otherwise triumphant career, met determined opposition), that "the German Catholic cause seems to have entered on a new stadium. The hostile feeling towards it, which previously prevailed in the highest quarter, has given place, as we are credibly informed, to more favourable sentiments, so that it is currently believed that the ministry is now seriously engaged in preparing a law, by which the position of the German Catholics will be defined, and adequately secured, in regard to all civil rights and religious freedom." On the other hand, the Wirtemberg government has recently shown a disposition to draw back from the liberal policy it has hitherto displayed, by officially prohibiting M. Würmle, pastor of the German Catholic church in Stuttgart, from imparting religious instruction to the children of his own members. As the Catholic dissidents will not send their children to either the Roman Catholic or Protestant clergy, for instruction, prohibiting their own pastor to instruct them is virtually debarring the children from catechetical discipline altogether. The Stuttgart German Catholics have declared their intention of bringing the question before the chamber. Dissent from Roman Catholicism, without going over to Protestantism, "being a new thing upon the earth," it is very probable that existing laws afford no neutral ground on which such an anomaly can exist, and that the government felt called upon to interfere, in order to provoke an agitation, and consequent settlement of the question. The necessity of some legal and open recognition of the German Catholics becomes, indeed, every day more evident, unless it shall be left to the petty magistrates of every town "to play such antic tricks, in support of their "brief authority," as might make the "angels weep." Such a case occurred, for example, on the 2nd inst., at Kippenheim, in the Grand Duchy of Baden. The committee of the Reading Society there, having invited Dr. Scheidel (pastor of the German Catholic church at Heidelberg) to assist them with his advice as to the formation of a reading circle,

he arrived in Kippenheim for that purpose, on the 31st of December. Next morning the burgomaster received orders from the district court at Ettenheim, to demand the production of Dr. Scheidel's travelling passport, and, if such were not forthcoming, to turn him out of the city. In obedience to this requisition, the burgomaster summoned Dr. Scheidel to appear before him; and, as the doctor had never thought of asking a passport for such a journey, he was commanded instantly to leave Kippenheim, else he should forthwith be delivered over to the district court by a detachment of *gens d'armes*. Of course Dr. Scheidel submitted to this stretch of power, and returned at once to Heidelberg, declaring, however, his determination to apply for redress, and thereby ascertain whether a Baden subject forfeits his legal rights by becoming a German Catholic, so as to be incapable of travelling from one town to another within his native land, without a passport.

In striking contrast to the foregoing, is an occurrence which took place in Heidelberg on the 31st of December (the same day on which Dr. Scheidel arrived at Kippenheim). A great number of Catholics, assembled in the Hotel de Ville, openly declared their earnest desire that a day of re-union of both religious confessions, the Protestant and Catholic, might soon arrive; that all Catholics holding this sentiment should be present at the celebration of the Heidelberg reformation festival (appointed for the 7th inst., being the three hundredth anniversary of the recognition of Protestantism in Heidelberg); and, at the same time, they desired to express to all their Protestant brethren their determination that nothing should in future be wanting, on their part, to promote and hasten the happy period when perfect unanimity of feeling, and equality of legal rights and privileges, might so completely amalgamate both confessions, as to their social and civil relations, that a festival, commemorative of their re-union, might not be far distant.

A reported letter of Rongé's to the editor of the "Suabian Museum," published at Esslingen, is making a great noise. It is as follows:—

“Dear Friend and Brother,

“I have succeeded in procuring a union with the leaders of the Protestant Friends. They come, in consequence of a pressure from above (an allusion to the government), into our church. I have been but two days in Silesia, and yet I have already won a battle for the Protestants. In one of our villages a congregation had been constituted, chiefly composed of Protestants, and divine service had been celebrated several times, when, lo, an order from the Lord President forbade its repetition, and threatened the preacher, who had hitherto presided, with imprisonment. All the preachers were intimidated. I learned the state of affairs on my arrival, and determined to venture a *coup*, at all risks. It was my duty to do so, and, if needs must, to go to prison for it. The Romanists triumphed, and, as I was told, hissed at our cowardice. How could I bear that? Immediately on my arrival at Breslaw, I invited the præses of their committee to come to me, heard his complaints, and the resolutions of the congregation, and, in spite of all the fears and remonstrances of my friends here, I hastened to the scene of action. Neither the police nor the district magistrate had time left them to interfere. I celebrated divine worship in a private house; but, at the same time, installed a minister over those who joined in this family worship. In all this there was nothing illegal, and yet the congregation was formed. About an hour after my departure (for the solemnity took place at six o'clock on the morning of the 6th of December), the magistrate arrived with his *gens d'armes*, but too late—everything was over. What may be undertaken against me, I know not; but I am prepared to defend my own rights and the reform cause with all the powers of which I am master. One thing is, however, secured; the door is now opened for Protestants to join us, and they will do so by congregations, not individuals.

“Yours,

(Signed)

“RONGE.

“Dated, Breslaw, December 7, 1845.”

By this proceeding, the Lutheran clergyman of course forfeits a large portion of his legalised income ; and the example, if followed, as it is likely to be, will necessitate some species of legislation, though what, is assuredly very difficult to prescribe.

The formation of a dissenting Protestant church in Königsberg is an entirely new feature in the ecclesiastical world, the particulars of which can scarcely be regarded as belonging to the German Catholic movement, though undoubtedly arising out of it. They are given at length in the "Continental Echo" for Feb. 1846.

The Apostolic Catholic church at Schneidemühl has lately been gratified by a munificent gift from Stettin, which has called forth the liveliest expressions of thankfulness and joy. The corporation of merchants in that city have, it seems, in conjunction with other generous and benevolent individuals of both sexes, collected the sum of 218 dollars (£32 14s. sterling), and remitted it to the committee of the Schneidemühl congregation, with the expressed wish that it may be expended in the purchase of an organ, to be placed in their new and nearly completed church.

The small German Catholic church at Hildesheim has, for some time, sunk into oblivion : but the cause is sufficiently obvious, since it is now ascertained that the Hanoverian government has given strict orders to the censorship, not to suffer any allusion to the new sect to be made in the public journals ; indeed, with the exception of Hesse-Cassel, no German state has restrained the anti-Roman movement within such narrow limits as the kingdom of Hanover, which is the more remarkable, as King Ernest Augustus has always been distinguished as an ultra-Protestant, and the neighbouring and nearly related state of Brunswick has not merely protected the German Catholics, but almost recognised them.

The Christian Catholic church in Mühlhausen (near Frankfort-sur-Maine) celebrated its first public worship on the 8th

of this month in St. James's church, which the magistrates kindly granted for their use. Pastor Kerbler preached, and afterwards introduced the future minister, Dr. Bergman, to the people of his charge.

Meanwhile, the Romish party is not idle. Jesuits have contrived to obtain a settlement at Annaberg; and there is reason to fear that this is no accidental selection, but one of a concerted chain of outposts, by which convenient *points d'appui* are secured for the operations of the order in the Rhenish provinces.

The discovery of a Catholic association in Berlin, under the name of "the Rose Order," is at present the subject of legal investigation. This society appears to be, like a number of similar ones which have long existed in Silesia, a sort of lodge, in which various gradations of initiated are enrolled. Thus, fifteen individual members compose a rose wreath; fifteen wreaths a rose branch; and fifteen rose branches a rose tree. A Romish ecclesiastic stands at the head of this singular association, and is the leader of the individual members as well as of the whole society. Each member receives a sheet of paper adorned with a rose, and containing various verses (mostly of a religious nature), to learn by heart, or to sing. The design of the society is maintained to be, and most probably is, of a purely religious nature; yet, as its tendency and aim are undeniably the spread of Romish doctrines, more especially among the populace, it evidently falls within the examination, at least, of the police. Thus, it has been found, that a considerable number of Protestant maid-servants have been inveigled into the society, through one of whom the discovery of its existence was attained, and by her master an intimation given to the consistory, who are now engaged in investigating the matter.

The Romish priest Staniczewski, officiating clergyman at the Church of the Cross, in Breslaw, has just given in his resignation of his charge, and an intimation of his secession from the Romish communion, to the Prince-Bishop von

Diepenbrock. This highly-respectable man, whose labours during the last sixteen years, in various parishes, have obtained for him the highest testimonials to his clerical zeal and personal character from his ecclesiastical superiors, has now joined the Christian Catholic church, and promises to prove a very valuable accession. He has hitherto preached every Sunday and holiday in the church of the Cross, in Polish, to the great edification of his hearers ; and his perfect knowledge of that language will render him a most efficient minister for the inhabitants of Upper Silesia.

The committees of all German Catholic churches throughout the Grand Duchy of Baden, intend shortly to hold a conference, for the purpose of consulting and resolving on the best mode of promoting their cause, and the most suitable steps to be taken to ensure it a favourable attention in the now assembled chambers. They are warranted to expect support from the liberal members, and the late oration of Deputy Helcker may well justify the warmest hopes of the friends of civil as well as religious freedom. He lays particular stress on the efforts made by the ultramontane party to re-establish the ancient hierarchal despotism, and ascribes the attempt, as well as the probability of its success, to the unholy doctrine of "Divine right," which, advancing with the shibboleth of "Throne and Altar" on its standard, seeks to re-establish political and ecclesiastical absolutism, by means of the alliance of church and state. "In pursuance of this system," says he, "it has been possible to erect in a country inhabited by the most enlightened Catholic clergy and laity in Europe, and that not only without, but actually against their wishes, an ultra-Romish party, which is daily fostered and favoured, while the liberal Catholics are neglected, and the freedom of the university annulled. Those teachers of Catholic moral philosophy and canon law, whose liberal principles raised a barrier against the encroachments of ultra-Romanists, are removed, and the university, despite all the expense lavished on it, is so entirely ruined

that a professor lately declared, while standing by the grave of one of his colleagues, 'It was little wonder if Freiburg professors wasted away in body and mind.' Such are the consequences of the system now pursued: 'What man sows, that will he also reap.' But its destructive effects on Baden are doubly deplorable, for, paining, offending, and ultimately banishing the liberal and enlightened Catholic clergy, it leaves the laity a prey to the intrigues of the rankest Jesuitism, and, mocking the advances in civilization and mental culture, undermines, at once, the best foundations of ecclesiastical and civil polity." The following statement from Ratisbon affords no equivocal testimony to the asserted ultramontane efforts:—"The Carmelites of this city have, with the king's (Bavaria) permission, re-purchased the monastery formerly possessed by their order, for the sum of 30,000 florins. The monastery, which is situated in the handsomest portion of our city, was suppressed in 1810; the order, however, was restored in 1836, by express command of his majesty, and consists, at present, of twelve persons—seven priests, and five lay brethren. A report is also current, that the extensive and magnificent castle and grounds belonging to Deputy Keller, in Edisheim, had just been purchased by government for the purpose of converting it into a monastery. For what order of monks it is destined, has not yet transpired; but such establishments are multiplying, with unwonted rapidity, in the Bavarian dominions."*

* It will be seen in Chapter XVII., that this subject has been made a matter of complaint in the Bavarian chamber.

CHAPTER XV.

CHRONOLOGICAL SKETCH OF THE PROGRESS OF THE REFORM
MOVEMENT, FROM THE COMMENCEMENT OF 1845 TO
APRIL, 1846 (CONTINUED).

The Protestant Council at Berlin—Quotation from a Speech by Deputy Zittel—Romish Mandate at Freiburg—Rongé's First Public Denunciation of Czerski and his Adherents—Remarkable Sign of the Times—Dr. Hunter's Appointment—Accession of Wilhelm and Kelch—Dissolution of the Silesian Normal School—Appeal to the King of Prussia against General Superintendent Hahn—Difficulties of the "Free Evangelical Church" of Königsburg—Relaxation of Opposition to the German Catholics—Reconciliation of Czerski and Rongé—Czerski's Explanatory Letter—Remarks on it—Blasphemous Mummery—The Romanists in Suabia and Silesia—Extract from the Catholic Church Reform Journal—Dr. Theiner's Acquittal—Results of the Reform Movement, and Treatment of the Dissidents in Various Countries.

JANUARY. The Protestant council, whose assembling at Berlin has been so long announced, commenced its sittings on the 5th inst.; of course nothing connected with its proceedings has yet transpired. The members who have been announced as composing it appear as representatives of their respective states; and, as most of the Protestant governments have sent one or more deputies, their number is said to amount already to thirty, and more are expected. If, therefore, "in the multitude of counsellors there is wisdom," much may be hoped from this constellation of ecclesiastical luminaries;

but, alas, there is reason to fear that unity of sentiment is about the smallest of the ingredients they bring with them. Besides, they are, after all, endowed solely with political, but not with a semblance of spiritual power. They are not the deputies of the churches, but merely of the princes of this world. May God give them the spirit of moderation, forbearance, and love ; else, evil instead of good, disunion instead of union, will be the result of their decisions. Uhlich, the leader of the Friends of Light, has addressed a long letter to the council, impressing upon it, that entire liberty of conscience is essential to the very existence of Christianity ; but, as might be expected from him, deducing, from this great and irrefragable truth, motives for leaving points of faith wholly undefined, and thus opening the door to the most discordant sentiments within each individual church.

“The Berlin Reform Journal” gives the following notices respecting the progress of the German Catholic cause in different places. The congregation here is now increased to 2,400 members, of whom fifty, on an average, have hitherto been added monthly. Through the contribution of funds to the cause of reform, the congregation already possesses a burial-ground, a site for a church, and a considerable sum towards its erection, which, it is hoped, will soon be sufficient to admit of the building being commenced. Ecclesiastical reform is likely to make rapid advances in Baden before long. The actual results come more slowly before the public eye than they might, from the determination of the clergy who desire reform, to seek it through regular channels only. The answer which is now expected to the address (demanding the revivals of synods, and which Dean Künzer signed with the rest) will bring matters to a crisis. For, if the petition be negatived, Rome will lose, at one blow, 50,000 disciples, who now but await the result of the legitimate means they have tried for effecting reform within the church, before resorting to the ultimate step of separating from its communion. The fate of Rome, in a thousand instances, now hangs on the

balance; and, unless the hierarchy listen to the guardian angel, who whispers "Beware!" we shall soon receive a new commentary on the old adage, "*Vestigia nulla retrorsum.*" Another petition for the summoning of a diocesan synod has been forwarded to the Archbishop of Freiburg. The subscriptions, 280 in number, prove the interest taken in the subject by all classes of the Roman Catholic population, although the majority are of the educated part of the community. It is to be hoped, the demand will meet that attention which its own importance and the respectability of the petitioners seem to warrant.

A debate of a most animated nature is reported to have taken place in the Baden chamber, on the 15th ultimo, on occasion of the motion made by deputy Zittel (a Lutheran pastor), in favour of universal liberty of conscience. The ingenious and spirited speech with which he introduced and supported it, drew down the liveliest demonstrations of approval from the galleries, which were crowded with eager listeners; and an almost unanimous "bravo" greeted its termination. One passage of his speech well deserves a place here:—

"In making this motion," said Pastor Zittel, "I believe myself fulfilling the duty of a Protestant clergyman, for free inquiry is linked with the very essence of Protestantism. My proposition has been originated by an event, which a great modern historian (Gervinus) has designated as a public blessing, as a great step in the regeneration of the human mind, and in consonance with what has very often occurred in the political world; an ecclesiastical aggression furnished the occasion for this ecclesiastical reaction. Modern statesmen seem to forget that new barriers raised against freedom generally effect the very contrary of what is intended; so that the friends of liberty might be tempted to wish for stronger demonstrations of encroachment, in the expectation that the counteraction would be stronger too. But, though it is easy to understand the unalterable principles which drive the

ultramontane party to act against the German Catholics, it is more difficult to discover why civil government should aid in the crusade. The only solution is to be found in the spread of Jesuitism. When that order was suppressed by the pope, its members then settled down in all the German states (by far the greater portion under different disguises), and thus they still continue to surround us on every side. The best, if not the only effectual weapon against Jesuitism, is the German Catholic movement; and therefore every effort must and will be made, by the friends of that order, to suppress any antagonist principle. I never," continued the orator, "could have believed that the government of Baden would have actually entered the lists against the German reform movement; yet so it is. The first step was, granting permission for the establishment of the order of the 'Sisters of Mercy,' for I coincide in sentiment with Deputy Romer, in Stuttgart, 'Let the Sisters of Mercy come first, and the Jesuits come next.' The permission of an establishment of 'Sisters of Mercy,' and a permission to carry on proselytism at every sick bed, are synonymous. And, although our government has acted with creditable decision (in regard to the question of mixed marriages) against the Archbishop of Freiburg, to whom have they committed the execution of their decrees? To helpless clergymen, who stand between two antagonist commands, and know not which to obey."

"A professor of the Freiburg university has been suspended from office for uniting himself to the German Catholics, and what is the use made of the censorship? While Rongé's letter was altogether suppressed, the grossest libels against the German Catholics are suffered to appear, and yet nothing either immoral or unchristian had ever been alleged against them." After a long debate, in which Privy Councillor Nebenius took part, defending the procedure of government in general terms, and reserving details till the bill should be under discussion, the motion of Deputy (Pastor) Zittel was carried unanimously. It has naturally caused no small stir

among the ultramontane party, and they have accomplished the getting up of a host of petitions against it, from a large proportion of the Catholic congregations. But the sense of the educated part of the community is in favour of the motion. The enlightened Roman Catholics are themselves desirous of emancipation from hierarchal despotism; and the ever increasing desire for the re-introduction of synods, and the respectably signed petitions to that effect, which have been sent in to the Archbishop of Freiburg, sufficiently point out the necessity of yielding part, if the Romish party hope to retain any portion of their present authority.

M. Zittel's motion cannot, in fact, offend any but a bigot; for, far from wishing to trench on the liberties of the Roman Catholics, it proposes to leave them perfect freedom, both of doctrine and of ritual. It only demands for dissenters, whether Protestant or Catholic, equal freedom; but that is what the hierarchy will use every means in their power to prevent. Hence the bitter tone in which the generality of the petitions sent in against it, are expressed. One little congregation in the neighbourhood of Haldshut has even gone so far as to pray the grand duke to end the contest by dissolving the chamber.* On the other hand, addresses of thanks have been presented to M. Zittel, for his energetic and courageous advocacy of liberty of conscience; and the town of Frankfort-sur-Maine has distinguished itself by forwarding its address of thanks (signed, it is said, by all religious denominations, except the ultramontane Roman party) to the reverend gentleman, by a most respectable deputation.

Accounts from Freiburg hint at a new collision as likely to take place between the ultramontane party and the government, the hierarchy having recently issued a mandate to all parish priests, forbidding the admission of any person to stand sponsor, who does not confess and receive the sacra-

* And what is not a little remarkable, he actually did so very shortly afterwards; though we can scarcely suppose in consequence of this suggestion.

ment at Easter, and to limit the celebration of marriage rites by the same rule. Now as, during Lent, no marriage is permitted in Catholic countries, this last order has no retrospective working; but, with respect to baptisms, it must exclude all sponsors who did not communicate last Easter (therefore, before the passing of the law); and, as children dare not, by Roman Catholics, be kept back from baptism longer than eight days, this new invention may much interfere with family arrangements. It is, however, an admirable mode of securing an increase of Easter offerings, and there is no text in the Bible more acted up to in the Roman Catholic church, than "money answereth all things." None of the great leaders of the Catholic reform movement have made, during the last month, any active demonstration; and, since Rongé's return to Breslaw, he seems to have restricted his exertions within the sphere of his pastoral duties.

February. In a small pamphlet, entitled "New and Old Enemies," Rongé takes the field, for the first time (as far as I am aware), against Czerski, and the pastors and congregations who join him in upholding the positive doctrines of Christianity. And, in order to rob Czerski even of that measure of esteem which the world shows to individual conviction and consistency, Rongé represents him as the mere echo of a Lutheran clergyman at Bromberg, whose superior talent and *finesse* had subjugated the mind and ruled the conduct of the Schneidemühl pastor. Thus fades the last hope that the bold exposé of Rome's delusions, the courageous advocate of the rights of his countrymen, whether as men or as Germans, would yet become the champion of gospel as well as of patriotic sentiments; since the absence of all the distinguishing doctrines of Christianity which, from the first, cast a chill over the joy with which we hailed his attacks on Rome's lying wonders, is now exchanged for direct hostility towards every doctrine peculiar to the religion of Jesus Christ. It seems due alike to Czerski and Rongé, to make one extract from the above-mentioned pamphlet, that each may stand or fall in the opinion of the

British public on his own showing:—"The Bromberg clergyman," says Rongé, at the seventh page, "exhibited his cunning (I can find no fitter term), by prevailing on Czerski to publish a letter wholly subversive of the spirit of the reformation of the nineteenth century." This letter runs word for word thus:—

"I honour every rationalist who uses his *ratio* as the spiritual eye with which he examines and proves the revelation of eternal truth, but who, at the same time, willingly and humbly submits himself to the authority of God's word; but I abhor, from the bottom of my heart, all those Rationalists who, in their pride, refuse, like the angels who kept not their first estate, to give that honour to God which is his due, and elevate their own reason on the altar of worship. I abhor all who, pretending to rest upon the Bible, presume to subject the revealed will of God to the dictum of their weak reason, and appeal to what they call the 'original light,' against the word of the Most High. God himself will, doubtless, soon put an end to their mad career, and cast them down from the heights of their pride, as he did the angels who fell. * *

"I opposed the sinful proceedings of the Leipsic council with all my power, and earnestly hoped the enemies of Christ might be brought to the acknowledgment of the truth; but I contradict every supposition of my being involved in this approval of unbelief, for the worshippers of reason are, in my view, unbelievers, and not Christians."

(Signed) "CZERSKI."

"This letter," proceeds Rongé, "needs no comment. When did Christ abhor any one? Who, pray, are the worshippers of reason? But, after the publication of such a letter, the reformation could no longer recognise Czerski as one of her champions, but must turn from him and his followers as her opponents. And can we be blamed for this? It has, indeed, cost me a severe struggle to enter the lists against Czerski; but I saw that he and his wholly misunderstood the spirit of the reformation of the nineteenth century, and were eagerly digging its grave; hence, I am compelled to come forward in its defence."

The pamphlet proceeds throughout in the same strain, confounding the condemnation of error with the condemnation of those who hold it, and exclaiming against the setting up of all positive dogmas, as an infringement of liberty of conscience and brotherly love.

We need follow this pamphlet no further than to remark, that it serves to show, not merely how scriptural Czerski's views continue, but how unscriptural the Rongéite party is avowedly become. It is true they have lost nothing by foregoing the hypocritical profession they previously held, of Romish doctrines, while they have undoubtedly gained by escaping from a vassalage, to which may perhaps be traced a chief portion of their infidelity; and since even they refer to the Bible, and put it into the hands of their followers, we may still rejoice in the hope that good will ultimately be done by their having emancipated themselves from a yoke, which "neither they nor their fathers were able to bear." Would that they may be prevented using their liberty to the extent of licentiousness; and, rejecting the law of Christ, fall into a worse bondage than that from which they have escaped.

One very remarkable sign of the times assuredly is, that while the attention of the Roman college seems exclusively fixed on England, and novenums and triduums are appointed by the pope, at the request of the faithful, in order to propitiate Heaven towards heretic England, and to implore the spread of Catholicism there, no one seems to feel any interest in Germany. Hundreds of thousands of its population are forsaking the Roman pale, yet the pope seems to say, "Am I my brother's keeper?" He neither issues bulls against, nor appoints prayers for them. Does he know that, with regard to a considerable number, he may safely leave them to follow openly the infidelity they have long nourished under Romanist forms? Or has even his Holiness learned, that anathemas would, in the nineteenth century, be scorned, and that Romish prayers, being better appreciated by those who have left, than by those who are hovering at the entrance of popery, would

run a great risk of being laughed at, and placed in the same category with the holy tunic? At all events, he keeps silence, and the so-long-threatened bull against the German Catholics has not yet appeared.

The famous Dr. Hurter, late of Schaffhausen, whose apostasy from Protestantism obtained him such high favour during his last year's residence in Rome, has been for some months in Vienna, where, as report goes, a high post in the censorship is to be superadded to his appointments of Privy Councillor, and Historian of the empire. There can, therefore, be little doubt that his influence will be zealously employed in the promotion of every measure which can favour bigotry and intolerance.

Several clerical accessions have been made lately to the German Catholics. A preacher, named Wilhelm, was ordained by Rongé, as pastor over the Christian Catholic congregation in Festenburg. The service took place on the 18th of January, and yet, as the patron of the Lutheran church in that place refused its use to the dissidents, the ordination had to be celebrated in the open air. For the same cause a baptism had to be performed on the 19th, under the open vault of heaven, notwithstanding the very inclement state of the weather. Czerski and Sylvester ordained preacher Kelch, likewise, on the 18th of January, in the Schneidemühl place of worship. The new deacon is appointed to officiate in Chodziesen, where the congregation, though small, is on the increase. Pastor Sylvester, as a man of more clerical experience, is now appointed over the larger church in Rawiecz.

The Prussian province of Silesia is at this moment torn by religious factions. The rationalism which has so long infected the Lutheran church there, having attracted the notice of government, various measures have been adopted to check it. The most recent one is the dissolution of the seminary for training schoolmasters, in which, it seems, rationalist views had led to such a spirit of anarchy and insubordination, that the superintendent, a clergyman of orthodox Lutheran faith, saw

himself compelled to lay the matter before the king, who, naturally weighing the vain efforts already tried to reduce the refractory to obedience, and probably unwilling that a host of rationalist schoolmasters should, by completing their course, be fitted for carrying their poisonous doctrine into the parish schools of his dominions, dissolved the institution by his own royal mandate. The *coup* was indisputably an arbitrary, but in Prussia a perfectly legitimate exercise of his prerogative; and, so long as the king is the recognised head of the church, there can be no doubt that he is bound to see that the doctrines of that church are respected within her own pale. Dismay and indignation have been the consequence; and, considering the prepondrance of rationalist views, the latter feeling is probably the predominating one.

The next event that occupies public attention in that quarter, is a direct appeal to the Prussian monarch, signed by a great number of Lutheran clergymen, against their general superintendent, Hahn, for re-introducing the use of the symbolical books at ordinations. This petition, supported by the magistrates and city deputies of Breslaw, was sent off to Berlin, in opposition to the active and strenuous representations of the governor of the province, the Lord President Von Hedel.

His Majesty's answer is as follows:—"The magistracy of Breslaw have misunderstood the cabinet order respecting the act of union (between the Lutheran and reformed churches in Prussia), as the obligation to abide by the symbolical books was in no degree thereby annulled. Therefore those general superintendents who have hitherto neglected to employ them at ordinations, are blameworthy, and the present general superintendent has acted according to his duty." Whether this decision will lead, in Silesia, as in Königsburg, to the formation of what they call "a Free Evangelical Church," remains to be proved. Assuredly it would be better for all parties, if those who dissent from the Lutheran church in sentiment were to withdraw from its communion, by which the poor people who attend church in the belief that they are to be fed with the

doctrine which they revere as being the faith of their fathers, might be brought to think, examine, and choose for themselves, either the old paths or the new; at present, the one half have no fixed belief at all. But, in the present state of the law, there are many difficulties which the free church in Königsburg is now experiencing. The consistory prohibited Dr. Rupp from preaching; the people called upon him to do so, and he complied. The result was, an examination of the clerical offender, and his two chief supporters, Dr. Denter and a merchant named Negenborn, before the high court of judicature. They were asked how they came to celebrate divine worship in opposition to the consistorial prohibition, and if they designed to repeat the offence; the Lord President remarking that, in that case, he would feel necessitated to prevent the service at all risks, even by force. Dr. Denter replied, that they had understood the official prohibition to refer only to one particular occasion; since which, having complied with the legal forms requisite to obtaining a formal recognition by the state, they deemed themselves entitled to urge Dr. Rupp to hold divine service, for which the congregation so very much longed; and they trusted that no greater hindrances would be laid in the way of Protestant than of Catholic dissent, the Catholic dissidents being permitted to meet for worship, although they, too, were not yet legalized as a religious body. Having obtained permission from the court to consult with the other members of the committee, Dr. Denter returned, and announced to the Lord President that, "it being far from their wish to show opposition to the government, they would refrain from holding divine worship for a time, provided Dr. Rupp were permitted to give them a religious discourse every Sunday; but, if that should be refused, the committee could not answer for the congregation submitting even to a temporary suspension of their social worship." The Lord President reserved to himself the right of delaying a definitive response for four days, in order to obtain directions from Berlin. The only affairs of consequence which have recently occurred in

the German Catholic Church, are three. The Wirtemberg government has relaxed its opposition, and permitted the German Catholic pastor to impart religious instruction to the children of his own members. Professor Schreiber, who was the first who openly sided with the Catholic dissidents in the Duchy of Baden, and defended the steps he had taken in a small but spirited pamphlet, entitled "the Principles of the German Catholic Church," has at length obtained leave to retire upon a pension. Being now free from university rule, it is probable he will come more openly forward in the service of the German Catholic Church; and at Ulm, the recognition of the new sect is settled on the following basis:—they may meet for worship (but without ringing of bells) in any place suited to the number of members; they may choose a pastor (whose nomination must, however, be certified to the authorities), and he will be allowed to baptize and bury, the several occasions being regularly announced to the Lutheran ministers of the parish in which such baptism or burial occurs, that he may register the same in the parish books; but no marriage will be recognised as being valid in civil law, which is not celebrated by a Lutheran clergyman. Further, it is not permitted to the Catholic dissidents to invite any pastor of their communion from a distance to preach to them, without having first asked and obtained leave from the magistracy. Hanover and Hesse-Cassel do not suffer any exercise of worship by the German Catholics within their bounds.

An article has appeared in several German papers, dated Posen, February 9, which ran as follows:—"By letters from Rawiecz, we learn that the reconciliation between Czerski and Rongé, which took place there on the 3rd inst., has made a deep impression on all minds. That the ultimate and influential agent in bringing about this desirable event, is the excellent Dr. Theiner, there can be no doubt, but the immediate agent in the affair is differently stated; some assigning Pastor Sylvester (for whom, as the author of the admirable 'Letter to the Pope,' Dr. Theiner felt a deep interest, and

corresponded with him); others, Pastor Post, as the mediator by whom the reconciliation has been brought about."

March. This reported union of the leaders of the rationalist and evangelical parties among the Catholic dissidents having found its way into English journals, by a strangely mangled translation of a letter from Rongé, it seems expedient to give a correct one before submitting the reply which Czerski sent in answer to a requested explanation of the mysterious transaction.

The translation above alluded to, professes to give the letter of Abbé Rongé to the President of the Christian Catholic Communes, and commences, "Dear brothers and sisters." It may be remarked, *en passant*, that as Rongé never was an abbé in the Roman Catholic church, and as the German Catholics recognise no clerical grades, but profess to find, in the New Testament model, a perfect equality of pastoral authority, he must be presumed to owe this ecclesiastical dignity to the gratuitous *politesse* of either the French or English press. Neither does there exist in the new sect any such office as "President of Communes;" though, if there did, an individual could hardly be addressed, "Dear brothers and sisters." But to pass on to the letter which really was published by Rongé. It was addressed to the various Christian Catholic congregations, and ran thus:—

"Dear Brethren and Sisters,

"I rejoice to be able to communicate to you the happy intelligence, that Czerski has united with the other Christian Catholic communities in the same manner as at Leipsic; and that Pastor Post, of Posen, has done the same. The conciliation took place at Rawiecz, on the 3d inst. The congregation there, which had at first followed the course adopted by Czerski, having agreed unanimously to the Leipsic confession, Theiner and myself went thither by invitation, to celebrate divine worship. On our arrival, we found Czerski and Post there before us, who shook hands with us, and declared, in the name of their respective congregations, that, while abiding by

their own principles, they were, nevertheless, willing to co-operate with other congregations in promoting the well-being and happiness of mankind. The union being thus effected on the principle laid down at Leipsic, no other was committed to writing, and the conference was confined to verbal communications; it was, however, decided that Czerski and Post should address a letter to the Christian Catholic congregations generally, in which a full explanation of the views and motives of the present re-union should be given; the design and tendencies of reform be plainly stated; and the practice of condemning and excommunicating those who think differently on some points, expressly denounced; but, above all, the realities of the Christian religion be insisted on. We separated, promising that Germany would not be unmindful of her Slavonian brethren. Dear brethren and sisters, you also, doubtless, will hold out the right hand of fellowship. You, too, will rejoice to see the true Christian spirit, which knows not how to condemn, spread far and wide; and the realisation, in the nineteenth century, of that essentially Christian doctrine, ‘Hereby shall all men know that ye are my disciples, by the love which ye bear one to another.’

(Signed) “RONGE.

“*Dated, Breslaw, February 5, 1846.*”

At the same time that the foregoing very ingenious, but somewhat Jesuitical letter, was making the tour of the public papers, a Berlin newspaper, of the 11th of February published the following:—“Our journals present the public with a declaration of the committee of management of the Schneidemühl new Catholic church, which contains an indirect protest against the Leipsic confession, and a direct adhesion to the apostolic creed; and, upon the whole, may be regarded as nearly synonymous with that emitted, some time since, by the smaller of the new Catholic congregations in this city (under the direction of Pastor Pribil and Professor Zittmar), which has zealously availed itself of every opportunity to avow its firm adherence to the Apostles’ Creed, both in word and deed.

According to private letters from Breslaw, Dr. Theiner, president of the German Catholic committee there, is much averse to any interference in the affairs of the congregation, by members of other confessions; being of opinion that the development and perfecting of their ecclesiastical constitution ought to proceed from themselves."

Taking this Berlin paragraph as a guiding clue to unravelling the hidden meanings of Rongé's letter, it seems plain that the only Leipsic principle which was mutually adopted at the Rawiecz conference, was that by which every congregation retained the power of making up deficiencies, by such additions to its own creed, as it found in the Bible; that the union, therefore, there effected, was one of co-operation against Rome, rather than with each other. This, indeed, is as plainly admitted by Rongé, as it suited his purpose to do, where he states that Czerski and Post professed their willingness, while abiding by their own principles, to labour, in common with other congregations, for the weal of mankind; while the equivocal phrase, which begins the next sentence—"The union being thus effected, on the principles laid down at Leipsic," is neutralised by its termination, which asserts that, "above all, the realities of Christianity are to be insisted on." Yet, however self-contradictory this sentence may be, it will appear evident, from the following letter from Czerski, that the latter clause was the avowal by which the reconciliation was effected. In how far sincerity dictated, or practice will corroborate, the profession, a little time will disclose. But some light is thrown upon the transaction by the following circumstances:—A copy of Rongé's published letter having been transmitted to Czerski by the writer of these pages, with an earnest request to be informed, at his earliest convenience, whether it contained a fair statement of what passed at Rawiecz; and, if so, in what manner he could account for the complete revolution in his own views and sentiments, which must have occurred within the short space of three days, that being the interval between his letter addressed to the editor of the

"Continental Echo," and which appeared in the March number of that journal, dated the 30th of January, while the meeting at Rawiecz took place on the 3rd of February. The following is the reply which was received in due course :—

Schneidemühl, March 2.

"I am at this moment engaged in preparing a circular letter to all the Christian Catholic churches, detailing the true relationships of the Rawiecz coalition. I content myself, therefore, at present, with announcing this to you, and assuring you that I have not retracted one foot's-breadth from my former position. The world itself could not proffer a price for which I would barter my belief in Jesus Christ, the Son of the living God ; and we have only joined together, in order, in the exercise of mutual love and forbearance, to fight with united forces against the encroachments of Rome. How, indeed, could I ever unite with unbelief? But the Breslaw brethren gave me the assurance that they desire to preach Christ, the crucified one, the Son of the living God ; and if they abide by this, our dissensions must cease with its cause. The grace of God be with you. Yours, &c.

(Signed) "J. CZERSKI."

It would surely be unjust to decide in how far the agreement in question was warranted by Christian principle, previous to receiving the promised circular letter, which has not yet left the press, and which may naturally enough have been delayed, both in composition and printing, by the political disturbances with which the Schneidemühl district, in common with Posen and great part of Western Prussia, has recently been visited, and from which they are not yet exempt. Moreover, considering the bold, firm stand, which both Czerski and Post have hitherto made against infidelity, it would be uncharitable to suffer even a surmise to dim the brightness of their gospel testimony ; let us rather realise, in regard to them, the Christian love described by the apostle in 1 Cor. xiii. 5—7. Nor is there small ground for hope that, through Dr. Theiner's influence, Rongé will, in future, bridle both pen and tongue

(for the first avowals of enmity, whether from the pulpit or press, were made while absent from Breslaw, on his southern tour), and thus, ostensibly at least, ground of offence, and the necessity for direct opposition, will be taken away. But should it ever appear (which God forbid) that Czerski and Post have been seduced from their steadfastness, into an apparent coalition with those from whom they differ *toto cælo* in heart, can the religious world cast a stone of condemnation at them with a good conscience? What body of professing Christians holding the evangelical principles upon which they stand, has come forward to aid the tottering steps of those just escaped from the leading-strings of Rome? None but the free church of Scotland, and the reformed church of France—brilliant and honourable exceptions, both; and the excellent counsel of the former especially, had it been followed up in a similar way by other ecclesiastical communities, accompanied by such assistance as would have shown they loved, not in word only, but in deed and in truth, might have done much, not only to establish and strengthen, but to rectify, purify, and set in order the things that are wanting. But, alas, all stood, and stand, aloof. No Protestants in their own country have, as a body, professed sympathy with the Catholic dissidents, but the “Friends of Light;” and they, as may well be supposed, would rather quench than help to trim the gospel flame among them. No British publication, as far as I am aware, save the “Continental Echo,” has advanced the cause of the Apostolic Catholic Christians, by seeking for them the prayers and the contributions of British Christians; yet the congregations who cling to positive Christianity are known to be poor in worldly possessions, comparatively few as to numbers, peculiarly the objects of derision or detestation to the Roman Catholic bigots, and condemned as unenlightened, narrow-minded, and devoid of Christian love, by the *illuminati*, whether among the Protestant friends or German Catholics. Would it, then, be very wonderful, if, thus left alone in the midst of their enemies, the doctrine of expediency, which has

entangled many who had better opportunities of instruction, should have led to coalescing with irreligion, wearing the garb of their party, and have won the ear of those babes in Christ, especially when it came in the guise of that angel of light—Christian love? From this danger they might have been saved, if fellow-Christians had done their duty. It is, indeed, very certain that if the Schneidemühl and other congregations are truly the people of God, He will cause enlargement and deliverance to arise to them from some other quarter, however long British Christians may hold their peace;* but who can tell when, or how, such indifference will be required at their hand? Money is much needed by these poor people; they are harassed by war, the cantonments of soldiery, and the consequent much increased dearness of provisions. But they need much more than money; they need counsel, encouragement, and, above all, fervent intercessions for them before the throne of God, that they “may be able to stand in the evil day, and, having done all, to stand.”

A blasphemous mummary, which has for some time been carried on at Paderborn, by an apostate Lutheran clergyman, named Gössler, has at length been put a stop to by authority, and the offender confined to his convent. The facts were these:—this infamous apostate, whose zeal, as is generally the case with such, outstripped his discretion, commenced some months ago (but only to members of the true church) the exhibition of a nun of the St. Clarissa order, bearing on her brow marks of the crown of thorns worn by our Lord. These marks, he maintained, distilled a certain number of blood-gouts (from 80 to 115) daily, of which the ghostly charlatan published a printed facsimile, which, being sold to the credulous multitude, brought him and his female companion a tolerable income. The more respectable Catholics were highly scandalized by this disgraceful exhibition, yet Father Gössler’s superiors were either unwilling or unable to put a stop to it, although,

* Esther iv. 14.

horrible to relate, the Holy Supper of our Lord was prostituted to aid the vile fraud, as it was pretended that this selected bride of Heaven ate nothing but the consecrated wafer, daily dispensed to her by her priestly showman. A providential occurrence, however, put an end to the wicked priest's gains, though scarcely, it is feared, to the people's delusion. The serious illness of the nun requiring medical aid, a physician (Dr. Sebreghondi) was called in, who discovered, and, though a Catholic, denounced the cheat, which led at once to an authoritative removal of the two accomplices to their respective convents. But Father Gössler, it is said, has already denounced the physician to the populace as an unbeliever and adversary, by which he has incurred much popular indignation.

One of the latest manifestations of the Romanists has been made in Suabia, on the 8th inst., on which day a circular letter from the Rottenburg Chapter was read from every Catholic pulpit throughout the country, pronouncing the excommunication of the German Catholics. The document concludes by declaring the apostates shut out from the Catholic communion; admonishes the parish priests to lay a firm foundation of faith, by diligent instruction and reading; to re-establish all the ordinances and usages of the Catholic church, in their purity; and specially calls upon them to pray for the restoration of the wanderers; entreating them to be unwearied in their endeavours to accomplish the perfecting of the faithful, and to confirm their adherence to the rock on which the Catholic church is built.

The Roman Catholic church in Silesia continues to exhibit signs of vitality; and an ardent wish has been expressed in several places, particularly in Oppeln and Neisse, consonant to the petitions presented to the Archbishop of Cologne, for the revival of diocesan synods. It is even said, that the Prince-bishop of Breslaw, no less than the Bishop of Culm, are decidedly favourable to the measure. In the present state of excitement, its adoption would assuredly be a wise

tribute to public opinion, and might, more than any other, check dissent, by affording a hope of improvement within the pale of the church.

April. Although the expected letter from Czerski has not yet been published, the following extract from a statement made in the March number of the "Catholic Church Reform Journal for 1846," seems to put the footing on which the Rawiecz conference was conducted, in the plainest light. The passage is as follows:—"As to the points respecting which the union of the Christian Catholic clergymen who met here on February 3, was founded, there could be no proposition of concession, on either side, since the first church council at Leipsic assured to each individual congregation the right to hold its own peculiar views, provided these did not contravene the general principle" (viz., separation from, and independence of, Rome). "Czerski will retain the apostolic confession of faith, and the public ritual he has hitherto observed in divine worship, as well as the clerical dress; both of these being justly regarded as important in the Roman controversy in the Grand Duchy of Posen. In other respects he will not hold aloof from Rongé, but strive to promote the glorious work of the reformation, by uniting his efforts to those of his brethren."

It is not a little remarkable, that the 18th of February, as the tri-centenary anniversary of Luther's death, was commemorated by the German Catholics, as well as the evangelical portion of the Protestant church, but not by the "Friends of Light," who therefore show themselves more determinedly opposed to the Lutheran confession than the new dissidents from Rome, who, in fact, profess to desire an extension and completion of the reformation of the sixteenth century.

A most gratifying decision by the Prussian courts of law has just been announced. Dr. Theiner having been prosecuted by the Roman Catholic authorities in Breslaw, for his lately published work, "Attempts at Reform in the Catholic Church," on the ground that it contained libellous matter against "a

religious body recognised in the Prussian state," Dr. Theiner has been acquitted; and the book, which, during the time of the trial, was prohibited from being sold, has been released from interdict. And although, here and there, instances of oppression exercised towards the dissident Catholics are heard of, upon the whole, the German government, with the exception of Austria and Hesse-Cassel, observe a system of neutrality towards them.

The strong contrast formed by the distinguishing names German Catholic and Apostolic Christian Catholic, hitherto borne by the several congregations of dissidents, and the sentiments so openly expressed by Czerski, that German Catholic was much too sectarian an appellation for the professors of a religion intended for the world, led Rongé, some time since, to propose a middle course, viz., the universal adoption of the name Christian Catholic, without any other distinctive prænomen. This proposition has been recently repeated in the "Catholic Reform Church Journal," and, at the same time, the announcement of a general council intended to be held in 1847; at which, as it may be hoped the reformers will then have attained a legalised position, as well as a firmer basis and better organised internal arrangement, the definitive settlement shall be made of such ecclesiastical affairs among them, as must, under present circumstances, remain undetermined and contingent. Meantime, the results of the reform movement, and the position of its adherents up to the present day (April 8), may be thus shortly stated:—In August, 1844, Bishop Arnoldi of Treves set up the holy tunic for worship. In October, 1844, Johannes Rongé published his indignant expostulation against the blasphemous mummary. In January, 1845, the first separation from Rome, consequent on that letter, was made. And now, in the commencement of 1846, Christian Catholic churches have been established in 321 places (in some of which, such as Breslaw, Berlin, and Leipsic, several congregations exist), forming a chain from Königsburg to Snarbruck, and from Kül, on the Baltic, to Constance, while the number of members

is computed at above 100,000. So much for the gaping wound which Rome has received in twenty months. The position of the dissidents, in the different countries, may be thus classed:—in Brunswick favoured, if not recognised; in Prussia, Wirtemberg, and Hesse Darmstadt, protected; in Hanover and Baden, repressed; in Saxony, suffered; in Austria and Hesse-Cassel, persecuted.

What tale the proposed meeting in 1847 will tell, no one can foresee; but whoever contemplates, with an unprejudiced eye, the distracted state of the Protestant church in Germany, and the political discontent, and tendency to insubordination, which mark the middle and lower orders in many parts of the country, cannot be blind to the fact, that there are some very alarming symptoms in the present temper of our times. The people of England, who have so long been accustomed to hear their rulers and legal enactments expatiated upon with considerable license, and who can smile at the vituperation which they know would be silenced, did any real foreign danger threaten Britain, can but ill judge of the marvellous change which has come over continental society in this respect; a change which may end beneficially, but will, probably, be accompanied by some devastating effects in its progress. The whole of continental Europe may be said to be in a state of ferment. Religion, or rather ecclesiastical institutions, is the subject which engrosses every grade of society, and “overturn, overturn, overturn” them, is the wish, more or less plainly declared, of the majority. But what do they desire to put in their place? Churches founded on the model of those gathered by the apostles? By no means; for Paul laid down positive dogmas, declaring all who denied them, *anathema maranatha!* The loving and beloved apostle, John, proclaims him an antichrist who denieth either the Father or the Son. But in these days of ultra fraternising, we are to hail every man a brother in Christ, whether he uphold or trample on the doctrine the Saviour taught. And the freedom of Protestantism is supposed to require the leaving every man to “do that which

seemeth right in his own eyes;" while he may yet claim to be treated as a member of this or that Christian body, though it be formed on totally different principles. This applies, in its fullest sense, to the "Friends of Light;" and assuredly the present commotions in the Protestant church are more dangerous to the peace and order of society, than all the Catholic dissidents could effect, were they even disposed to subvert the existing state of things. A determination to be free from all control, not the desire to follow Christ and Him solely, is the prevailing motive which influences the mobocracy, which is now endeavouring, by means of subtle and designing spirits, to overthrow existing ecclesiastical institutions. Would the "powers that be" but leave the leaders to the capricious support of their own followers, the world would soon see a diminution, not only of "the loaves and fishes," but of the candidates for gathering "the fragments that would be left." With very few exceptions, "the Friends of Light" partake, in small measure, of the spirit of martyrdom; and are stimulated to strengthen their party by the hope of securing, by numbers, the legalised retention of those worldly good things which, as ministers of an established church, they now enjoy, and which they must necessarily forfeit, unless they can compass the unchristianising of the formulas now binding in that church. What will be the end, God alone knows. Perhaps He is about to call on his own people, in all confessions, to separate themselves from the unbelievers, and antedate on earth the separation which will take place in eternity, when the followers of Christ, out of every country, nation, class, and degree, will form the one brotherhood which shall never be dissolved.

CHAPTER XVI.

THE PRUSSIAN CHURCH AND THE FRIENDS OF LIGHT.

Sketch of the Prussian Church—Dr. Guerike's Account of a Meeting of "the Friends of Light" at Köthen—Doggrel Rhymes in honour of Uhlich—Extract from a Pamphlet—Tone adopted by the Magdeburg Consistory—Pleasing Signs of the Times—Wislicenus—Dr. Hengstenberg—Extract from "the Declaration of the 15th of August—Quotations from Dr. Hengstenberg's Reply—The King of Prussia's Reply to the Berlin Magistracy—Singular Baptisms—The King of Prussia's Reply to a Petition on behalf of Wislicenus.

ONE of the greatest anomalies in the Protestant world, is certainly that now presented by the divided state of the Lutheran church, more especially in Prussia and Saxony; and the boldness with which rationalism propounds its unscriptural views, under an infinite variety of shades. Public attention has been, for months past, peculiarly attracted to this subject, by the hitherto unexampled audacity with which one party has lately erected the banner of scepticism; and, by adopting a popular tone and style of argument, seems to have lamentably succeeded in infusing its poison (formerly chiefly confined to the learned theorist or the high-born libertine), into the heart's blood of the million. But, before giving a detailed account of the sentiments and operations of this party, which, under the fair designations of "the Friends of Light," or "the

Protestant Friends," has ventured to avow the most daring enmity to Christianity, some notice of the causes which have contributed to promote the growth of rationalism in Germany, and especially in the Prussian states, may be necessary for the information of English readers. First and chief, may justly be named the deluge of infidel publications which poured in upon the country in the reign of Frederick the Great, whether from the pen of Voltaire, long the idol of that monarch and his court, or of such as had imbibed his spirit, and equalled him in blasphemy, if not in wit. Secondly, the gradual amalgamation, or rather the engulfing of the ecclesiastical in the civil polity of Prussia, which, though commenced under Frederick the Great, and progressing under Frederick William II., received its full completion under the late king, Frederick William III. When the French occupation, in 1806, had wholly overturned all previous organization in his kingdom, an entirely new system was planned, and, in 1807—1809, brought into operation; by which, among other changes, the still legal, though, during the two previous reigns, much abridged, independence of the Lutheran church, was annihilated; and it became, in the most literal sense of the words, part and parcel of the state, forming thenceforward a branch of the ministerial department for home affairs. In 1815—17, a division of labour took place, by which a separate minister was appointed over the ecclesiastical, the educational, and the medical departments, under the general name of "*der Cultus Minister*," synonymous with its French prototype, "*le Ministre des Cultes*." The first person clothed with this tripartite dignity, was Baron von Altenstein, a man of distinguished talent and liberal views of state policy, but too much disposed to regard the creed of a nation as, equally with its jurisprudence, a government affair. He therefore cordially concurred with his undoubtedly well-intentioned sovereign, in carrying through a measure wholly at variance with the rights of conscience, and which, aiming at producing an outward uniformity, both of doctrine and worship, throughout

the Prussian dominions, only added one proof more of the futility of every attempt to force either conviction or its profession, on conscientious minds. There is, moreover, much reason to fear, it not only favoured the admission of unscrupulous men into the sacred ministry, but accustomed the minds of rising theologians to very lax views of their obligation to hold and to teach the doctrines to which they subscribed;—an evil seed, the harvest of which the present generation is destined to reap. The measure to which I allude was the union of the Lutheran and reformed churches—an object of desire to many Prussian monarchs, and the attempt to procure which, at a much earlier period, viz., in the time of the great elector Frederick (grandson of John Sigismund, the first prince of the house of Brandenburg who professed the reformed faith), was the source of much discontent, oppression, and even persecution, though carried on ostensibly, and perhaps really, for the (supposed) promotion of love and unity. The instrument employed to carry the modern measure into effect was a new “agende,” an ecclesiastical ordinance, which comprehended not only a new liturgy and minutely-prescribed forms of worship, but various alterations and modifications of the ancient Lutheran doctrine. These were introduced with the view of so assimilating it to that of the reformed church, as to merge both in what was thenceforth to be termed the united Prussian church, and forming, in fact, a kind of half-way house for both communions to meet and shake hands in. This enactment was published in 1822, and, though intended by Frederick William III. to be a healing measure, was regarded, by the rigid of both communions, as an open infringement of the rights of conscience; and yet, under the joint influence of absolute and military ideas, it was not merely recommended to the adoption of his subjects, but enforced on all Lutheran clergymen, under the penalty of expulsion; and thus became “a stone of stumbling and a rock of offence” to many pious pastors and congregations, and a pregnant source of much real, though not avowed, persecution. For resistance

was regarded in the light of rebellion to royal authority, and the adherence of congregations to their deposed pastors, as well as the exercise of pastoral functions by such (in compliance with the entreaties of their attached flocks), was treated as contumacy. Their assemblies for worship were dispersed by military force; and a repetition of the offence (worshipping God according to their conscience) punished by fine or imprisonment. In short, the scenes exhibited in Scotland in 1670-80 (though in the mitigated form which the nineteenth century made necessary), were reacted; and hundreds sought refuge from ruinous fines and incarceration, in expatriation. In 1836, even this sad resource was, by royal edict, denied them; and the singular anomaly was presented to the world, of William III. of Prussia, with one hand giving an asylum in his dominions to Tyrolese refugees, fleeing from Austrian oppression for conscience' sake; and, with the other, not only issuing restrictive and punitive decrees against his own subjects, for a precisely similar resistance, but prohibiting their seeking elsewhere that relief which Austria herself had conceded. Such is the necessary result of man's assuming that absolute control over his fellow-creatures, which Omniscience and Omnipresence are alone equal to exercise.

The promulgation of the agende gave unavoidably the *coup-de-grace* to ecclesiastical power in Prussia. The nomination to all pastorates was restricted to private patrons or to the government. The congregations, equally with the former real and still nominal ecclesiastical superiors, lost all voice in the election, and the functions of the church courts were reduced to the examination of, and pronouncing upon, the qualifications and eligibility of candidates, to whom the, in some respects purposely, vague statements of the agende, furnished excellent opportunities for veiling any defects of orthodoxy, of which they might be conscious. Without, therefore, throwing any imputation on the piety of some who felt at liberty to adopt the royally-prescribed liturgy, or of others who conscientiously accepted appointments vacated by less complying

ministers, it can be no breach of charity to assume, that many entered the Prussian church, at this time, from interested motives, and signed the new confession of faith, with a "mental reservation," worthy of the rankest Jesuitism. For we find them now coming forward with the most unblushing avowal of sentiments and principles, directly opposed to those contained, not merely in the ancient symbolical books of the Lutheran church, but in that very agende, which they accepted as the expression of their faith, and which they still continue to read from Sunday to Sunday, at the altar, with a barefaced hypocrisy, and a daring mockery of the heart-searching, truth-loving God, of which an honest heathen would be ashamed.

In justification of such strong expressions, I shall give a few specimens of the published sentiments of those "Friends of Light," who have, however, but lately withdrawn "the bushel," beneath which their "light" long glimmered upon their work of undermining (more especially in schools, and the pastoral instruction given to candidates for confirmation), and having now placed it on the "candlestick" of publicity, both by means of the press and public meetings, there is no longer any difficulty in estimating either the nature or origin of the unhallowed flame.

A report published by Dr. Guerike, professor in Halle, in the "Evangelische Kirchen Zeitung" (or Lutheran Church Magazine), for June 8, 1844, gives the following account of a meeting held at Köthen (duchy of Saxe Köthen), on the 29th of May, 1844:—

"Seeing Pastor Uhlich, of Pommelte, the perpetual præses, and, as he may fairly be termed, the leader of the 'Protestant Friends' (as they now prefer being designated), at the last meeting of our ecclesiastical association at Guadan, where he appeared in the passive characters of guest and observer, I took courage to ask if I, in the capacity of church historian, might, for once, occupy a similar position at the next general meeting, at Köthen; and my question being answered by an

unconditional affirmative, I carried my design into effect, on the 29th ult., for the first, and assuredly for the last time. Three hundred persons, at least, were assembled, of which one-fourth might be theologians; the remainder chiefly artisans, townsmen, and peasants, from Köthen, Anhalt, and their respective neighbourhoods, but not one female (as was proved by the afterwards published list of the company), contrasting thereby remarkably enough with the Guadan meeting, in which they were so numerous. A hearty welcome to all those closely ranked Friends of Light, which ended in a sort of prayer (but without the usually concluding Amen) from the lips of Archdeacon Dr. Fischer, of Leipsic, opened the proceedings, and was followed by an address from Pastor Uhlich, who thenceforward, with great ability, and in a most attractive manner, filled the office of president. Of distinguished talent, and equally beloved and honoured by the Protestant Friends (one of them called him afterwards the Protestant apostle), he pursues, in the most prudent, active, and apparently candid manner, the interests of his party. On this occasion, he descanted clearly, decidedly, and with most winning subtlety, on the excellences and objectionable redundances of the 'ancient creed,' whose adherents he divided into 'puritanical,' 'mystical,' 'ecclesiastical,' and 'scientific' fractions; describing, as the characteristic and untenable doctrines of these four subdivisions, the doctrine of original sin, and atonement by the blood of Christ; those of the Trinity, and the divinity of Jesus Christ; the doctrine of a church (referring to the expression in the Apostles' Creed, 'I believe in one holy and apostolic church,' for 'the church,' according to them, is 'the root of all evil'); and lastly, every scientific theory 'not based on reason,' or, in other words, not provable by the evidence of the senses. All this was listened to, without attempt at contradiction; and, after Counsellor Tsensee, of Köthen, had given an account of a late meeting of five hundred of his townsmen (in which various points, both religious and political, had been discussed, in

full accordance with the views of the 'Protestant Friends'), and several subjects of minor interest had been touched upon by various speakers, Pastor Wislicenus, of Halle, delivered a discourse upon the question—'*Ob Schrift, Ob Geist*' (*Scripture or Spirit*)? which, in reference to the general principle on which the Protestant church should rest, proclaimed, with so naked an audacity, their belief (the speaker uniformly employed the pronoun *we*) that not the Scriptures, but the spirit (the generally-implanted spirit, or reason of man) is the norm of faith, that every listener in whose breast even a germ of Bible faith existed, could not but tremble; and even among the 'Protestant Friends,' a slight show of opposition was made. One, a layman, declared, he could not consent to give up the Scriptures; and a theologian, whose person was unknown to me, pronounced, with evident emotion, 'the Bible, properly explained, to be the perpetual norm of Christian faith.' This dissent, feeble as it was, was elicited by the following declaration by Pastor Wislicenus:—We do not believe that Jesus was conceived of the Holy Ghost, and born of a virgin, but that he came into existence like any other man; we avow, openly and fearlessly, when Scripture statements are brought forward in opposition to ours, that our doctrine is not Scriptural,' &c. &c., which gave occasion to a lawyer to propose an immediate corresponding modification of the Apostles' Creed, but, in the excitement which reigned in the assembly, he met with little attention. In vain Archdeacon Fischer, and some other prominent men, tried anxiously to impress on the meeting the right of every speaker to be heard to an end; and that the present was neither the time nor the place for discussion. The opposition, though faint, remained firm, and, with a few conciliatory sentences, and an 'Amen,' the able president closed the sitting at half past two o'clock.

"The amply covered board at which I imprudently enough (though necessity more than inclination led to the decision) occupied a seat, and the harmony of several choruses in honour of the emancipated mind of Germany, and of 'Our

O'Connell,' soon put all dissonance to flight; and, deeply grieved, though somewhat comforted by the resolve (reciprocated by some young teachers who joined me on my way home) to have paid my last visit to a meeting of 'Protestant Friends,' and by the renewed and increased consciousness of oneness with all who keep 'the faith,' I took my departure from poor Köthen.

(Signed) "GUERIKE."

The phrase, "Our O'Connell," is an allusion to an adulatory doggrel, in honour of Uhlich, in which he is compared to the Irish demagogue, and which was sung with thundering applause. The following is a tolerably faithful translation of this effusion, as given by Guerike :—

"Here's a health to our O'Connell too,
Though he has ne'er been sued;
He leads the heart of man and maid
Where'er to him seems good.

"To parliament he is not sent,
Pömmette's rights to guard;
In Köthen's hall he proves his claim
To woollack and to sword.

"The people flock to honour him,
The clergy own his reign;
The king* himself, from Anderbeck,
Has followed in his train."

Another, and in some respects perhaps less dangerous, because still more blasphemous, opposer of Bible Christianity than Wislicenus, is Pastor König, of Anderbeck, who, about four years since, expressed his hope of seeing a German†

* This allusion to the jolly rubicund Pastor König (*Anglicè* king) of Anderbeck, one of the most daringly blasphemous of the "Friends of Light," and author of a calumnious attack on Bishop Dräsake, was loudly cheered.

† There seems a suspicious sympathy in this adoption of the word German, as designatory of the free-thinking Protestants, as

Christian church established; and although it seems that the realization of this beau ideal of an unbelieving Christian church has not proved either so easy or rapid as he desired, the scheme is not abandoned; for, in a pamphlet chiefly launched at Dr. Guerike's account of the Köthen meeting, and addressed to "the Friends of the German Christian church," this pastor of the united church in the Prussian province of Saxony abjures, in plain, unvarnished terms, the ground and pillar of that church—the doctrine of justification by faith. His words are,—“Luther made the doctrine of justification through faith in the merits of Christ the fundamental article of the Christian creed, and found therein the only source of salvation. People have long and variously given themselves infinite trouble, even up to the present day, to uphold this genuinely Lutheran dogma, as of undiminished validity in the evangelical (Lutheran) church; but it is all in vain. This dogma of the Augustine monk appears to us an innovation, set up, indeed, by ancient ecclesiastical teachers, and long maintained in respect and authority. But the custom of receiving incomprehensibilities, merely because they are propounded from pulpits or professors' chairs, has suffered a severe shock in our enlightened age. We have not got so many floggings in our youth as little Martin did. We have purer conceptions of the Supreme Being than those of the Augustine monk, and therefore we are not afraid of God's wrath, and seek no means of extinguishing it. The ideas of justification by, and of trust in, the merits of another, lie entirely beyond childish or popular comprehension; and he only who has previously learned by rote to speak of himself as ‘a poor wretched sinner,’ will consent to acknowledge, that his hope of justification before God, is grounded on the

well as of their (God be thanked, only in some respects) congenial Catholic brethren. I was not aware, till a few days ago, of this scheme of Pastor König's, but find it a confirmation of my previous suspicion, that, in selecting a German Catholic for their cognomen, some, at least, “meant more than met the ear.”

merits of a third person. All attempts, we repeat it, to obtain a general admission of such representations in our day, are wholly vain; and this we are far from regarding as a misfortune. The advocates for these dogmas call upon us to leave the communion of the church, since we have forsaken its doctrines. They are infinitely obliging; but we maintain ourselves to be the truly evangelical, which they, petty fraction as they are, would wish to turn out. Again, I say, they are infinitely obliging; but I would advise them not to mistake their position. Let those, too, be suffered to put in a word among whom we have for years preached our gospel; and let them say, whether they prefer it to the contrition, the litany, and eternal punishment, to which our opponents would hand them over. I warn them not to deceive themselves as to the sentiments of the people; when the measure is full, it will run over."

This allusion to their popularity is a favourite ground for exultation among "the Protestant Friends;" and the manner in which it might display itself, received a very apposite commentary, in a letter addressed by a citizen of Köthen to Dr. Guerike, in which he is warned against returning to that town, that they may thus "be spared the trouble of giving him a public execution"—an admirable evidence, truly, of the civilising nature of the instructions given in poor Köthen. Pastor König's tirade, which contains many passages equalling, if not surpassing, the ribald blasphemy of Paine, and consequently too gross to stain our pages with, boldly enough adduces the ordinance of the late king, as favourable to their heresy; "therefore," says he, "did most of us follow the call of our late monarch, of happy memory; and, casting aside both the Lutheran and Calvinistic, adopted the pure Christian doctrine in their stead." In laying this blasphemous extract before the public, Professor Guerike justly exclaims, "Oh, woe to the church that endures such men! Oh, triple woe to the church that *must* endure them!"

In explanation, at once of the taunting insolence with

Factists disliked the masses

which König alludes to the strength of numbers on his side, and the almost desponding sorrow with which the Bible Lutherans regard their position, the fact must be again referred to, that rationalism, formerly the exclusive property of speculative theologians and professors, spread, in the latter end of the eighteenth century, among a dissolute aristocracy, who, too enlightened to be able any longer to still the reproaches of conscience by superstitious penances and priestly absolution, gladly took refuge in a system which left the doctrines of revelation to be rejected or retained at man's good pleasure; and has now, alas, infected great masses of the people, who in some districts (more especially in the Prussian province of Saxony) rally round their blind leaders, and openly declare their resolution to abide by, and defend them, cost what it may. They, on their part, having long zealously, but so quietly as to escape the notice of both the king and his Cultus Minister, undermined the Bible faith of their flocks, no longer seek concealment, but boldly raise the banner of infidelity, and, confiding in their alarmingly extensive affiliated societies, seem to regard themselves, and perhaps not without just ground, as safe from all attempts at expulsion, which many apprehend would lead to tumult of the most serious description.

It may naturally be asked, has nothing then been done, either by the government or the sound part of the church, to check, at least, this fearful evil? And the reply must be—authoritatively, or collectively, nothing. By a strange anomaly, an absolute government, where the censorship is wielded with no baby hand, and political offences, whether spoken or written, are visited with condign and speedy punishment; where the king is head of the church, in a degree inferior only to the papal rule; and where such tender concern for the rights of the Roman Catholic church is evinced, as to guard against even an implied approval of dissent from it;—by a most strange anomaly, language, such as already quoted, has been suffered to issue, without censure, from the pens and pulpits of estab-

lished church clergymen. And yet, perhaps even this anomaly is not so great as that presented by the hesitating, timid, or latitudinarian conduct of very many Protestant clergymen (in reference to these "Friends of Light"), who yet personally cling to, and preach the truth as it is in Jesus.

Dr. Guerike's (of Halle) undaunted and zealous efforts to place the character and designs of those "false brethren" in their true light before the public, as well as his representation of the imminent danger of the souls thrown within reach of their influence, have indeed roused a few to feel both for their Lord's injured honour, and that of their denomination; and at various clerical meetings (which, for consultation, and the regulation of combined effort in the missionary and other Christian labours of love, are laudably frequent throughout Germany) the question was mooted, whether, independent of any step being taken by the still-existing church courts, it was not their duty to protest against the heresy, and, individually at least, "separate themselves from the company of those wicked men." The proposal was met by some with timidity, by others with mawkishly overstrained dilations on "the law of love;" while one member advanced the strange opinion, that "as they were not the gardeners, but the plants in the Lord's vineyard, the growth of weeds was, in fact, owing to the good plants not having so grown as to occupy all the room; and that, consequently, repentance of their own faults, not rooting up of others, was their present duty." To this it was, indeed, replied, that to protest against a deadly error, which had too long been suffered to occupy the soil, was itself evidence of a growth in knowledge, if not in grace; and another speaker allowed the essential difference between protesting against, and rooting up; demurring, however, against anything approaching to exclusion, because these brethren belonged to the church, and the right of exclusion was not theirs.* This difficulty was very naturally met by the fact, "that the

* A doctrine, however true, singular in the mouth of a Lutheran clergyman; but he meant to defend the church court rights merely.

heretical brethren had *bonâ fide* excluded themselves, by openly contemning, deriding, and reviling, the fundamental, and, among so many differing sections of the Christian church, still common and uniting bond,—faith in a divine, suffering, atoning, risen, and glorified Redeemer, and were thus, by their own act, much further removed from the Lutheran church, than the pope, or even Mahomet, who acknowledged much that they deny." At length even the most orthodox were forced to admit the painful difficulty of their position, since, whatever they might do as Christians, they had no power as clergymen; for, with all the paraphernalia and titular distinctions of a regularly organized church establishment, the power is fallen from their hands; synods, consistorial courts, superintendents, &c., are, in Prussia, as far as the discipline is concerned, a dead letter; and, as a Lutheran clergyman said, with a somewhat painful attempt at face-tiousness, "One of our brethren was greatly puzzled by being asked, in behalf of the Free Church of Scotland, how the Lutheran sister church could be appealed to? I," continued the narrator, "would have unhesitatingly advised their addressing themselves to our most gracious sovereign, for he is, after all, the sum and substance of our ecclesiastical jurisprudence and discipline."

In full accordance with this view of the case, is the tone adopted by the Magdeburg consistory, when it at length decided on warning its district pastors against attending the meetings of "the Protestant Friends;" for the admonition was worded with such a cautious avoidance of every expression which could be interpreted into an abridgment of free-will, as if the countenancing, if not uniting, with those who deny the Saviour, was at every man's option, whatever he might have subscribed or professed. But, in the midst of so much to depress and to shock us, there are still many bright spots in the German Protestant horizon; and not a few manly voices and vigorous pens have been set in motion to testify their allegiance to a crucified and risen Saviour. Above two

hundred pastors have signed declarations, and published them in the "Church Magazine," against those heretics, and more than one admirable exhibition of Christian courage and decision in denouncing them, has appeared in the same journal. The first follower of Guerike in this honourable warfare, was Frederick Liebetrut, pastor in Wittbrietzen, whose sentiments are so consonant to the feelings of every Christian, as well to deserve a place, did space allow of their insertion. One occurrence is, however, too pleasing to be omitted. In the second meeting of the Protestant Friends, held on the 24th of September, 1844, at Köthen, two hopeful symptoms of a reaction appeared. The first was occasioned by the churchwarden Schwarz, from Jena, who amended the dogma, by which spirit is given the preference over Scripture, by proposing that it should run, "not the letter, but the spirit of Scripture," when a loud "bravo" resounded through the assembly. The second occurred when Pastor Uhlich, having wound up his discourse with the words, "God grant that we may soon be relieved from the apostolic creed," added, "and let the whole assembly cry, Amen." But not a voice responded to his call. Scarcely here and there a whispered "Amen" caught the listening ear. "But," continued the correspondence from which this is extracted, "the most cheering communication I have to make you, refers to the meeting of the 'Friends of Missions,' held on the 26th of September in the Lutheran church, granted (it is said, at the special request of our duchess) by the duke, in opposition to the wishes of the consistory. The church was crowded, the duchess and princesses, attended by many of the court, occupying the ducal pew. Pastor Westermeyer delivered a powerful defence of the beloved, and so sorely attacked word of God, from the 46th Psalm; dwelling more especially on the first seven verses. The collection was liberal; but while the missionary friends were afterwards assembled at dinner, they were honoured by a present from the duchess, so opportune, and so appropriate, as to delight every heart. It was a copy of Herschberg's Bible (new edition), and, although the duchess

had designed purchasing and presenting to the society a new and finely-bound copy of this precious book, her serene highness now intimated that, "being anxious to present it immediately, she had resolved on sending her own copy, in which she had, with her own hand, inscribed her favourite text, "I am the way, the truth, and the life; no man cometh to the Father but by me;" and added, "in memory of the 26th of September, 1844. Köthen—Anhalt." "You may imagine," continues my informer, "what impression this unexpected and most gratifying attestation of the duchess's sentiments made on all present. Tears stood in the eyes of many at the thought, that even in "poor Köthen the word of God could boast of love and honour from the highest in the land."

But to return to Pastor Wislicenus:—he was at length called upon by the Consistory of Magdeburg, to enter on his defence at Wittenburg; and the day of trial occurring during the May meeting* of the "Friends of Light," held as usual at Köthen, the attitude they would assume on the occasion was watched with much solicitude by the religious public. The number of clerical leaders is stated, in the "*Deutsche Allgemeine Zeitung*," at fifty; thirty-four of whom were delegates from Prussia: but the "*Magdeburg News*" describes them as much more numerous, and as including representatives from all parts of Germany, "extending from Western Prussia to the Weser, and from the Black Forest to the shores of the north and Baltic seas." The aggregate amount of those assembled it states at above two thousand, who, from want of room in the usual hall of meeting, held their conference in the open air. Yet we may hope that this affords no legitimate criterion of the amount of actual adherents present, as curiosity may have brought many, and a desire to know, in order the more effectually to combat their errors, not a few, to the meeting. But, even under the most favourable view of the case, the speeches delivered, and the resolutions unanimously passed in favour of Wislicenus, unhappily

* It commenced May 15, 1845.

leave no room for assuming that the heresy of Uhlich, König, Wislicenus and Co., has lost ground since the former meetings. Meantime Pastor Wislicenus, having obeyed the summons to Wittenburg, and there openly avowed that his sentiments and preaching were in direct opposition to the letter of the Lutheran statutes, at the same time declaring his conviction, that neither these nor the Bible ought to be understood otherwise than as modified by the advanced state of knowledge, and in accordance with "the spirit of the times," he was granted four weeks to consider whether or not he would voluntarily abdicate his office as Lutheran pastor (abstaining, meanwhile, from preaching or exercising any other clerical function), and, till his decision is made, proceedings are of course suspended. Thus circumstanced, he returned from Wittenberg to Köthen, during the sittings of his "Protestant Friends." He was received with the heartiest welcome, and his account of the examination, and his answers, met by an unanimous declaration "that, in the opinion of the association, he had acted in full accordance with his duty, and the maintenance of his rights as a Protestant clergyman." A formal resolution, embodying and adopting the sentiments of Wislicenus, in their most ultra sense, followed (which may hereafter be transcribed as an authentic registration of the principles of this party); and the concluding act of the meeting was a resolution declaratory of their joyful recognition of, and brotherly greeting to, the emancipated Catholic congregations, and their hope that the efforts of these new reformers, combined with their own, may concur, in accordance with the liberal spirit of true Christianity, to hasten the time when there will be but "one fold and one shepherd." It cannot be denied that such fraternising, which can find response only from the unbelieving portion of the reformers, and of which, to their honour be it spoken, they have taken no public notice, is calculated to render them suspected by every friend of revelation. Nor can we wonder at its being adduced by the Roman Catholic party, as affording proof,

that a hatred of gospel light, no less than of ecclesiastical subordination, lies at the root of the reform movement. With respect to the Lutheran church, a few weeks, or, at most, months, will probably decide much for it; and it is devoutly to be wished that the warmest advocates for outward unity may perceive that it is better to have an enemy without, than within, the camp; better to lose a gangrened limb, than to suffer it to remain until it has insinuated its moral poison throughout the body; less dangerous for the people to be made aware that all Lutheran ministers are not "true men," than to be left under the guidance of those who, though they have subscribed to Lutheran statutes, and still bear rule in, and enjoy the emoluments arising from Lutheran congregations, employ the influence and legalized authority of their position, to uproot the principles they have sworn to guard.

This state of things may suffice to furnish a reply to two questions which are frequently put: first, why the Catholic dissidents do not join the Protestant communion, by which many temporal inconveniences would be avoided? And secondly, how it comes, that not only several Lutheran clergymen have gone over to the German Catholics, but that one, still holding office in the Lutheran church (Pfeilschmidt, preacher in Dresden), has publicly advocated the desirableness of their doing so in a body? For, assuredly, even were no motives of conscience, or other considerations of policy, in the way, it would be very unwise in the German Catholics to unite themselves at present with a body whose internal divisions threaten dis-severment or anarchy; moreover, as no Lutheran deserter has either left the orthodox side, or joined the Apostolic Catholic churches, we may perhaps assume that a previous adoption of lax sentiments regarding the distinguishing doctrines of the gospel, and possibly, too, a respectable uneasiness under the outward profession of what they do not believe, may have led to the decision of those who have exchanged the German Protestant for the German Catholic church. The efforts of the "Friends of Light" to make good their footing in Berlin,

have happily proved abortive; at all events, in any degree equal to the progress they have made in Königsburg, Magdeburg, Leipsic, &c. And the declarations which have, from time to time, appeared from numbers of highly estimable and influential Lutheran clergymen, against their pernicious doctrines, cheer with the hope that, even at the eleventh hour, a vigorous show of resistance may check many in their downward course. On the other hand, there is but too much reason to fear that their sentiments have many congeners even in Berlin, and that, were the court less decidedly evangelical, rationalism would have more open defenders. The censorship which at first laid the blasphemous pamphlet by Wislicenus, "*Ob Schrift, Ob Geist*," under interdict, has now permitted its publication on the ground of its being a philosophical discussion. High treason against the Prussian monarch, although promulgated under the form of a philosophical discussion, would scarcely be thus tenderly dealt with by the Berlin censorship.*

A very short time proved that the above anticipation was just. Matters were seen to have gone too far for any one, connected with the Prussian church, to feel at liberty to remain neutral; and Dr. Hengstenberg, the truly pious and devoted, though perhaps ultra-Lutheran, editor of the "Berlin Church Magazine," took the field with a bold and uncompromising denunciation of the unchristian doctrines held by Uhlich, König, Wislicenus, and their supporters. Some Lutheran divines, feeling or fancying "the law of love" and the right of private judgment impugned thereby, resolved on making a counter demonstration, somewhat hastily, it would seem, for several have since tried to explain away no small portion of their pristine ardour. To give a just idea, therefore, of the present state of parties in the united Prussian Protestant church, it is requisite to state that it nourishes in its bosom three distinctive divisions (though each containing a number of subdivi-

* The foregoing was written on the 8th of August, 1845, and published in the September number of the "Continental Echo," almost exactly as here given.

sions, adhering more or less closely to their leader), which may be designated in general terms as, first, the orthodox rigidly Lutheran party, headed by Dr. Hengstenberg, and of which his "Church Magazine" is the organ; secondly, the rationalists under the leadership of pastors Uhlich and König; and, thirdly, an intermediate, very numerous, and most influential class, who may be denominated the disciples of the famous Schleiermacher; and who, though holding fast the doctrine of justification by faith, and the unconditional subjection of human reason to the dicta of revelation in all that regards the personal character and mediatorial work of Christ, are little better than free-thinkers in respect to the most prominent and luminously stated facts of Bible history. Not even the main points and pillars of the Apostolic Creed, such as "Christ's being conceived of the Holy Ghost," "coming to judge the quick and the dead," nor the doctrine of "His own resurrection," although made by an apostle almost the hingeing point of our salvation, when he says, "if Christ be not risen, our preaching is vain, and your faith is also vain;"—not even these fundamental articles have escaped their unsparing criticism. And yet, so incomprehensible are the contradictions of which the human mind is capable, that there are many among those sceptics, whose claim to the name of Christian, Hengstenberg himself will not dispute. Many who love, trust in, and preach "Jesus Christ, and him crucified," as all their salvation and all their desire, and who yet look on a belief in the miracles recorded either in the Old or New Testament, nay, even in the doctrine of the Trinity, as non-essential (*neben sachen*, literally secondary matters), which ought to be left to the free, unbiassed adoption, or rejection of individuals, without in any degree affecting their Christian character, for which reason they hold they ought not to be introduced either into public worship or ecclesiastical constitutions, nor submitted for subscription to candidates for ordination. This party is, therefore, equally hostile to the symbolical books, as "the Friends of Light," though they are far from approving the lengths they have gone, and

more especially object to such subjects being handled in the pulpit, or other than what may be termed professionally and philosophically. But, above all, they are incapable of, even in thought, far less in words, adopting the profane and ribald tone in which König, for example, treats sacred subjects generally (more particularly the person of the Messiah), and seeks to palliate his own want of devotional feeling, by professing to think no such thing exists, save in the imagination of the enthusiast, or the cant of the hypocrite.

When such diverse, may we not say such deeply erroneous sentiments, on points of doctrine esteemed by the mass of Christians as "the first principles of the oracles of God," are known to exist among the divines of the established or recognised Protestant churches of Germany, is it quite fair to deny recognition, as a Christian sect, to the German Catholics, on the ground of their having excluded from their confession what the others have excluded from their belief? Or, can we wonder that those who themselves take such unwarrantable liberties with the sacred record, should shrink with extreme sensitiveness from any strong expression of censure being passed on those who but seek wholly to overturn what they themselves have half pulled down? Hence, it is less difficult to understand why the rationalist party has been suffered to go on so long, and advance so far, without let or hindrance; why, even to the present hour, the trial of Wislicenus, now going on for months, is not yet terminated; and how clergymen, who profess to think him quite wrong in doctrine, are yet loud in their outcry at the cruelty and persecution which would be evinced were he robbed of his charge, for merely using the distinctive privilege of a Protestant,—the right of private judgment. It is difficult to conceive that men of clear minds can really utter such a sophism with a good conscience; for wide, surely, is the difference between forbidding a man to hold or avow certain sentiments, and insisting that with such views he cannot hold office in a church which professes a totally opposite creed; above all,

that he cannot be permitted to enjoy, not only rank and emoluments, from the ecclesiastical institution from which he differs, but be facilitated in his endeavours to uproot its principles, after having sworn to maintain them. Another class of Lutherans offer a kind of negative defence of Wislicenus (who, after all, is the most candid and self-devoted of the rationalist leaders), by saying that, allowing, as they fully do, that he has contravened the fundamental doctrines of the church to which he belongs, and therefore ought not to be suffered to remain, still it is for the church court alone to call him to account; and therefore those clergymen who have published their abhorrence of his unscriptural views, and especially a few who have announced their resolve not to hold church fellowship with him or his associates (by asking them to preach, or reciprocating any pastoral duties with them), have most unwarrantably interfered with the prerogatives of the church courts, and are, in fact, themselves liable to be punished for a breach of discipline, should they make good their threat of virtually excommunicating (so far as they can) clergymen, still recognised as such by the highest civil and ecclesiastical authorities in the land. This is not the place for entering on a discussion of the merits or demerits of these various opinions, the sophistry of which in a moral, and their justness in a politico-ecclesiastical point of view, naturally suggest the questions, easier asked than answered. First, what should conscientious ministers do, if the church courts cannot, or will not, exclude heretical preachers from the established church? And secondly, if subscription to articles of belief do not necessarily involve forfeiture of office, as indubitably consequent on an avowed departure from them, of what use is subscription? Leaving these questions to the consideration of reflecting minds, the previous statements will, it is hoped, enable the reader to understand the acts which have, during the few last months, brought the internal dissensions of the Lutheran church more prominently before the public. The orthodox clergy having, as already mentioned, frankly and indignantly abjured all community of

sentiment with "the Friends of Light," the moderates (to adopt a phrase in common use among Scottish Presbyterians) assembled, and drew up a declaration, which was signed by eighty-seven members (clerical and laical) of the Lutheran church, with Bishop Eylert, and superintendent Ebert, and Dr. Dräsecke, at their head, which was conceived in the following terms; and, from its date, is generally known in the polemical world by the name of "the Declaration of the 15th August:"—

"There has arisen into consequence, in the Lutheran church, a party * which rigidly adheres to the form in which Christianity was thrown at the commencement of the reformation. This formula is their pope.† They regard whosoever subscribes unconditionally to it, as a believer; but consider all who, in any respect, decline from it, as not only unbelievers, but disloyal. This party has 'zeal, but not according to knowledge.' They aim at ruling in the church, and were the first to unite together (by means of their common organ, the Evangelical Church Magazine), in violation of all ecclesiastical order, and to the endangering of all gospel freedom of faith and conscience, to exercise the church ban, and to endeavour to conquer by the weight of numbers. In opposition to them, an antagonist party has enrolled itself to meet numbers by numbers; but which has, alas, gone to the very opposite confessional extreme, by which space and opportunity have been afforded for the intermingling of the most foreign and anomalous elements. Thus, we behold the spirit of brotherly agreement in our church giving way on all sides to one of a tumultuary and threatening nature. The evangelical (Lutheran) church is undeniably in danger of being split into various factions; and hence it must be the duty of all her true members to come forward and try to stem the evil. From this motive, and this only, the undersigned regard it as their imperative duty to declare their sentiments. Taking

* The German word, or rather the Germanised Latin word, *partei*, adopted in this declaration, more properly denotes a faction.

† Rongé said no more.

for their stand the fundamental ground of the reformation, that 'Jesus Christ, the same yesterday, to-day, and for ever,' is the sole foundation of their salvation, they yet maintain that the doctrinal formula is within the province of that free development which is derived from and leads to Christ. Under this conviction, they see no other possible salutary termination of the present conflict, than by conceding to all parties free and unhindered permission to display their principles, unfettered by any arbitrary exclusiveness, and that, by calling such an ecclesiastical constitution into existence, as will admit of the church (by the aid of God's grace, and the lively co-operation of all its members) reforming itself, and re-attaining to vigour and energy." Signed by 86 pastors, professors and members of the liberal professions.

As might easily be foreseen, so decided a manifesto against the orthodox, put forth by men standing so high in official and personal estimation, speedily called forth counter declarations and argumentations without number. Of these, perhaps, the most important is the reply of Dr. Hengstenberg, which, both for its own merits, and as being his justification against so public an attack, seems deserving of being selected to repel it. A few of the most striking passages will convince most readers, not only which party holds the scriptural side of the argument, but that German Christendom is divided into, not two extremes merely, but an almost endless variety of hair-splitting, philosophic theories—an unhappy state of things, which is much fostered by the generally-allowed maxim (though a paradox to plain minds), that a man, and even a divine, may theorise to the utmost verge of unbelief, on most points of faith, without ceasing to have a right to be regarded as a Christian, provided he uphold the divine mission, binding authority, and exalted character, of Him whom they still call their Lord and Saviour, Jesus Christ, even while stripping him of his most essential claims to that appellation.

After rebutting the charge of having, by an assumption of dictation, "stirred up the antagonist party," as the declaration

states, "to meet numbers by numbers," Dr. Hengstenberg remarks, "Were this a question of injurious personality merely, or durst we follow the dictates of inclination, willingly would we obey the command, 'Resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also.' But this is a question of infinitely higher moment, in which are involved the true faith—that only source of true love, and the dearest interests of the church. In such a cause we dare not yield one foot of ground, nor, for the sake of a puny sentimentality, falsely called love, withhold one iota of the truth, though it must cut like a two-edged sword." Dr. Hengstenberg then proceeds to show that the drawers-up of the declaration belong to the Schleiermacher school, although there is reason to believe that many who signed it (as, assuredly, many of those who have read it) understood the proclamation of Jesus Christ, "the same yesterday, to-day, and for ever," being the foundation of their faith, as a full acknowledgment of his Godhead. But this is far from being the case. If Jesus Christ be but a divinely-appointed mediator; the only perfect man that ever lived; the purest, most God-devoted, most benevolent, most exalted of teachers, prophets, and martyrs; He was that yesterday; He is that to-day; He will be so for ever. And an Arian can use that Bible phrase with as much sincerity as a Trinitarian. To evidence that some who adopt it as their motto do not regard the Bible as an inspired book in all its parts, Dr. Hengstenberg quotes the following sentence from a published letter, addressed to an orthodox clergyman by Dr. Pyschon (one of the subscribers of the declaration):—"I hold the Sacred Scriptures, in so far as they proceed directly from Christ, and in so far as they are prophetic, to be truly the word of God, beyond which human wisdom dare not advance; as that word which, being perfect and eternal truth, is in itself glorious and complete, and neither requiring nor susceptible of improvement. With this confession, I can bid defiance to hell itself." "It is plain," says Dr. Hengstenberg, "that it is not the Bible as a whole,

but only extracts from it, which are sacred in Dr. Pyschon's eyes. There exist not for him sacred Scriptures, but only sacred words in the Scriptures, and the selection of those rests wholly with himself. But we, in fact, do not possess any Scriptures which can properly be said to proceed directly from Jesus Christ. He hath spoken to his church through the medium of his disciples, and he who refuses to recognise the authority of Scripture, except as emanating directly from the Saviour, gives up its inspiration, on which alone is founded its authority in the church. For Dr. Pyschon, therefore, the powerful words, "it is written," have no existence: for so soon as what is written clashes with some favourite opinion, the difficulty is got rid of by suggesting, "Is it then perfectly certain that God really said so and so?" Nor can anything be more illusory than the exception in favour of the prophetic writings; for, whatever in them is inconvenient to the reader, can be as easily got rid of by denying that it is prophecy." * * * "Neither does Dr. Pyschon secure any justification of his views by quoting Luther's preference of the gospel of John above the other three evangelists; for to pronounce the head a more noble member than the foot, is something very different from cutting the latter off. * * * Again, the eighty-six assert the obstinacy with which the orthodox cling to their beloved "formula, which is their pope." Hengstenberg replies, it is no mere formula to which they adhere, but something infinitely more important, and which forms the line of demarcation between them and their opponents; it is, in fact, a clinging to the most distinguishing doctrines of Christianity,—the divinity of the Saviour, the personality of the Holy Spirit, the inspiration of the whole Scriptures, and, per consequence, the reception of various dogmas, such as original sin, the personal agency of Satan, the resurrection of the body, &c., which, under other views of Scripture, may be and are regarded as allegorical, or even erroneous. Quotations would lead too far, for the whole pamphlet is so excellent, the

difficulty lies in selection; one more must therefore suffice :—
“After all that has been said and quoted, it must be plain to the reader, with what right ‘the declaration’ denominates us a party.” That none surely more fitly applies to those who have abandoned the venerable banner of the church (in order to range themselves under a new one) than to those who can only be accused of rallying round it too exclusively. But since, without any fault of our own, we are forced into the position of a party, it well becomes us to watch, lest we fall into any of the evils incident to party. God is our witness that we strive to avoid such, and may his blessing enable us to succeed.

The declaration says, “this formula is their pope;” and this, combined with other ‘previous expressions, doubtless is meant to convey, that the sacred text, “I believe, therefore have I spoken,” does not apply to us, but that we have assumed an outward profession, without any corresponding inward conviction. Such an accusation is no light one; and, we must be permitted to say, brought by some, at least, who are consciously aware of the contrary. We seek not, indeed, to maintain that we have adopted our present views wholly independent of the Augsburg Confession; and still less, irrespective of those beautiful hymns, which speak to us in such powerful and heart-stirring language, or that we have become Lutherans, as if it were by accident. The writer of these lines can well remember what the Augsburg Confession proved to him, when it came into his hands, at a period when faith was only in “the blade,” when, with his best endeavours, the Holy Scriptures were not clear to him; and how this confession helped him through, what appeared to him, an inextricable labyrinth of contradictory assertions. He remembers, too, an after-time in which his faith derived increase of strength, and a more vigorous growth, from feeding on those hymns, during times of sore conflict and heavy trial. And perhaps there are few, if any, among us, who have attained to the clear and decided views held by the church, without

having profited by her testimony. But this is something widely different from mere subjection to ecclesiastical dogmas, and an outward formula. We have put the Lutheran confession to the test, by comparing it with the only unerring touchstone—the Holy Scriptures, and have found it stand the trial. We have thus been enabled, by degrees, to throw away our own wisdom by piecemeal; and, having now attained to entire, and yet independent, agreement with the doctrine of our church, the Augsburg confession might, as far as we are individually concerned, be thrown aside. We no longer need to refer to it, except on church questions. Its doctrines are inscribed on the fleshly tablets of our hearts, not with pen and ink, but with the finger of the living God. * * *

Le Blanc relates, in his “*Histoire de Dix Ans*,” that Casimir Perrier exclaimed, as he fell wounded after a desperate conflict, *Ah, je suis perdu! ils m’ont tué!* But, although he was fighting in a noble, it was a worldly cause, and the human body is not invulnerable. The congregation of God, however, though surrounded by enemies, and threatened on every side, has her helper in heaven, and her witness is on high. “Unless the Lord had been my help, my soul had dwelt in silence. I said, my foot slippeth, but thy mercy, oh Lord, held me up. I had much sorrow of heart, but thy comforts delighted my soul. They gather themselves together against the soul of the righteous, and condemn innocent blood; but the Lord is my defence, and my God is my rock of refuge.”* “They thrust sore at me, that I might fall, but the Lord helped me. I shall not die, but live, and declare the works of the Lord. The Lord indeed chastens me, but He hath not given me over to death.”†

Such was the position of affairs when the “Friends of Light” attempted to form an interest for their cause in Berlin, by holding meetings, &c. The government interfered, however.

* Psalm xciv. 17—22. German translation.

† Psalm cxviii. 13, 17, 18. German translation.

The Landtag decided to hold meetings in Berlin too. The govt. interfered, however.

in a very energetic manner, and, as is generally believed, by the express command of the king, whose personal piety, there is too much reason to think, is far from gaining him favour in the eyes of the majority of his subjects. The Berlin magistracy took up the cause, and resolved, in their wisdom, to try the effect of an official expostulation with his majesty, ostensibly in favour of "liberty of conscience," but which, in some respects, might more justly be termed a manifesto in favour of unbelief. The step was, in itself, assuredly a novel one, and the mode of doing it still more so; for the monarch was treated to a theological discussion of such unwarrantable length and diffuseness, that, if the practice were to become general, it might well deprive crowned heads of all desire to add the mitre to their regal honours, and lead them to relinquish, with all readiness, the onerous headship of the church, more especially if their people should adopt the foolish Prussian notion, that a king who assumes the functions of Chief Bishop, is bound to study and perform the duties of the high office. The Prussian monarch, though proverbial for his good nature, certainly felt very desirous to avoid the infliction of this magisterial tirade; and succeeded in postponing it for some time, by several demurs, founded on court etiquette. But German perseverance carried the day, and, at length, on the 2nd of October, the Berlin magistrates appeared before their sovereign, and delivered their address, which is much too long, wordy, and generally uninteresting, to be given at length, and may be compressed into two grand divisions: hatred of Lutheranism, and admiration of "the Friends of Light;" and a consequent desire that the first might be checked, the latter encouraged, with a due share of flourishes about "the spirit of truth, holiness, and love, which eternally acts and moves in human nature," "the march of intellect," "the enlightened spirit of the age," &c.; all which, it is pretty plainly hinted, will no longer submit to the trammels of any religious symbol, but desire to keep possession of the rights, privileges, immunities, and emolu-

ments of a church establishment, without being annoyed by any defined, or even recognised, creed; but, as the king's reply sufficiently shows the chief points of this very remarkable address, and is, moreover, in itself well worthy of being recorded, it is here given at length. After having listened with exemplary patience and great attention to the municipal harangue, Frederick William spoke as follows:—

“I granted the Berlin magistracy a sufficiently long interval, in order to afford them time for reflection on the step they have to-day taken. I further imposed, as a condition of my receiving their address, that it should be presented and read to me by the magistrates themselves, and all with the hope of leading them to see the matter in another light, and become themselves aware of the incongruity of their holding a long theological discussion in the presence of, and face to face with, their sovereign.

“Nevertheless, gentlemen, you have persisted in your wish, and I have yielded to that wish; willingly granting to the highest civil jurisdiction of my beloved native city what I would deny to others.* The sentiments of patriotism and loyalty, of which its magistrates have, from time immemorial, shown so brilliant an example, justifies such a distinction.

“You have spoken, gentlemen; I have listened; and I will now reply, as well as I can, on the spur of the moment.

“The magistracy displays much interest in ecclesiastical affairs. I must, therefore, take it for granted that it is well acquainted with the juridical position of our Lutheran church, and is consequently aware that when the church, at the Reformation, felt itself in want of a supporting, controlling, and protecting power, both the church and the reformers conjoined

* An endless succession of theological addresses from the corporations of his countless cities, all taking the tone and following the example of the capital, evidently passed at this moment in grim array before the prophetic vision of the monarch, and suggested this caveat.

in devolving that power on the sovereign. This power rests with heavy weight on my crown, and imposes stern and solemn duties upon me. But it likewise gives me the incontestible and uncontested right to interfere in the constitution of the church. This, however, I will not do. The five by-past years of my reign plainly testify this; and I request, gentlemen, that you may note these words, for they constitute the pith and marrow of my answer. I will not interfere, and that because it is my unalterable principle that the church should constitute itself. The late king bestowed a precious boon on the church by giving you synods. A former head of the ecclesiastical department was not favourable to this regulation, and suffered it to drop into desuetude. The present chief of that department fearing publicity and light as little as I do myself, these courts have been re-awakened and revived. The synods are the authorised organs through which the opinions of the church should be expressed, and if they originate a proposition for any alteration in the constitution of the church, I will gladly put my hand to the work, and bless the day when I can give back ecclesiastical power into the hands to which it by right belongs; but, without the invitation of the proper organs, I will do nothing. I must deny to the magistracy every legal competence either to suggest, or to carry out, any change in the constitution of the established church; but I willingly concede the moral right of every magistracy, which fulfils its patronage duties with distinguished fidelity, proves on every occasion as well as those involving change merely, that it feels an interest in church matters, and especially strives to draw closer and firmer the bonds of Protestant brotherly love. But, gentlemen, I cannot lay my hand on my heart, and say I recognise this moral competence in the magistrates now before me. Cast, I pray you, a glance on the ecclesiastical state of this city. In no other throughout the land is the pastoral charge so hopelessly difficult as here. One circumstance deserves particular attention. Incredible as it may sound, it is yet true, that

*blame the magistrates for not employing
more clergymen*

under the reign of Frederick William I., when this city counted only from 50,000 to 70,000 inhabitants, the number of clergy was, I say not proportionally, but numerically, ~~greater than at the present day~~, when its population amounts to nearly 400,000 souls. Many suggestions for amending so unbearable a state of things have, from time to time, been made, by private individuals, by congregations, by my late royal father, and by myself; but every effort has been met by such distressing difficulties that, while some propositions have been carried out with much trouble and great delay, others have entirely failed.

“Protestant brotherly love, too, has recently been deeply wounded by the frigid refusal of the magistrates to grant to English Protestants temporary accommodation in one of the many churches of which they have the patronage, at the very time when they offered, and, as I believe, unsolicited, the use of two churches to the dissenters from the Romish communion. With such evidence before me, it is impossible for me to concede, as I most gladly would wish to do, even a moral competence to the Berlin magistracy. But it remains for me to advert to a still more painful part of the address. I allude to that in which the orthodox believers of the Lutheran church are designated as a faction. This grieves me, and yet is not all; ~~for it goes on plainly~~, though covertly, to accuse my government of favouring the faction. On this last point, gentlemen, a sense of my own dignity, and that of the officers of my government, commands me to observe the silence of deep-felt injury; but of the other, I must speak. The magistracy so far forgets itself as to name one individual, as the banner-bearer among a set of men, whom no impartial observer, not one of yourselves, gentlemen, nor I myself, can blame for aught else than an almost over-anxiety to perform, or a too strict interpretation of the duties incumbent on them. So far I might have agreed with you. But at what moment do you bring an accusation against these men? At a time when our church is disgraced and grieved by such as have taken

the same sacred oath to the same confession as the others, voluntarily and solemnly at the altar of God; and who, yet bearing about in their bosoms the consciousness of this oath, are preaching apostacy to the people, using illegal means to excite their minds, and procuring subscriptions to popular and unauthorised assemblages. But of this body no leader is noted in the address. Against their monstrous attempts, no word of virtuous indignation is uttered. The eyes of all Europe are fixed upon us and the movements in our church. What must the adherents of other confessions, what even the most impartial among them, think of the state of our church and our patronage, when the magistrates of Berlin bring, in the presence of their sovereign, such heavy accusations against the too faithful; while against the others, though deficient in not one single criterion belonging to a faction, and a very dangerous faction too, no syllable of disapproving animadversion is heard. Gentlemen, this has deeply wounded me; I mourn over it as a calamity; and must, therefore, express my full and heartfelt disappointment. True friendship cannot exist without fidelity; and to this I have now paid my tribute, by telling you, whom I willingly call my friends, what my conscience calls upon me to say. During four centuries, a fair bond of love and confidence has subsisted between this city and its princes, which has often been tested and always proved a blessing. In the persuasion that my well-meant words will only serve to strengthen and confirm this bond, you are now dismissed with friendly feelings." (*Sie sind im gnader entlassen*).

The person attacked in the address, as the leader of the orthodox, or, as their opponents call them, the puritanic party, is Dr. Hengstenberg, of whose sentiments and character we have already given so many details. The English Protestants who were refused the use of a Berlin church, were missionaries to the Jews, who desired to preach to that people. The Berlin magistrates excuse themselves for their refusal by alleging, that as the English have a place of worship in Berlin

already, they considered the missionaries would assuredly obtain church accommodation from their own countrymen, if they were deserving of obtaining it. It has since been stated, these missionaries were dissenters, and, as such, inadmissible to the pulpit of the English ambassador's chapel; yet, assuredly, not more dissenters in regard to the episcopal, than of the Lutheran church, exclusion from which was pronounced, by the Prussian monarch, want of brotherly love. Was it anything less in their own countrymen? That the Berlin magistracy did not retire in very good humour, may well be imagined. A very few days after, they sent a second address to the king, in which they exculpated themselves from all blame, on the score of deficiency of church accommodation and pastoral instruction in Berlin, by asserting that the power of providing an increase of either did not rest with them. They were required to produce documentary evidence to that effect; but no more public manifestation has been made, and the whole affair has died away. Meanwhile, the "Friends of Light" continued making all the efforts the law allowed, but their wings having been completely clipped as to missionary tours and public meetings, their cause has lately been chiefly fostered by means of the press. But the disclosures made by publications, meetings of town deputies, the declarations of individual clergymen against the orthodox party, which ran like wild-fire through the length and breadth of the land, the secession of whole parishes in Silesia from the Lutheran, and their junction with the German Catholic church, by which they escaped at once from the symbolical books, and all else connected with the establishment,—all disclosed a degree of disunion, and an unhingedness of the German Lutheran church (these movements being no way confined to Prussia), that convinced all thinking men of the importance, if not necessity, of some comprehensive measures being adopted to rescue the evangelical (*i. e.* the Lutheran) church from utter dissolution. All eyes were turned, therefore, to the conference at Berlin, which, originally planned, it is believed, by the kings of

X

Prussia and Wirtemberg, at length assembled on the 6th of January, 1846, and was attended by upwards of thirty deputies; all the Protestant states of Germany, with very few exceptions, having sent representatives. But eyes and expectations have hitherto alike turned towards the conference in vain, for nothing has transpired of these proceedings. The very latest intelligence up to this date (April 2) states that it is fully resolved to give the result of their deliberations to the world; but that, as each government represented in the conference, must be consulted upon the point, and as some desire a full, and others only a partial, account of what has been learned, discussed, and determined, to be laid before the public, the report must be held back, until this knotty point shall be settled. Meanwhile, Lutheran clergymen go on, "doing every man that which is right in his own eyes."

The formation of a dissenting Protestant church in Königsburg, which took place in December, 1845, has been imitated in some places, and hailed with triumph and congratulation in others. In Darmstadt and Offenbach, numerous attended meetings have been held, with "a view to a reorganization of the Protestant church," in order "to set forward and complete the reformation of the sixteenth century." Similar intentions have been manifested at Worms and many other places, and an address from Halle, signed by all the churchwardens but one, was forwarded to the Berlin conference, praying for the annulling of the symbolical books, as a necessary part of the new constitution of the German church. In this there might be more to rejoice over than to lament, since there can be little doubt that Luther's reform needs reformation; but, alas, there is too much reason to fear that the advance contemplated by the majority of the modern *illuminati* is a departure from the truth as it is in Jesus; a promotion and spread, not of that apostolic worship "which is our reasonable service," but a service of reason in the stead of God. The trial of Wislicenus has led to some odd disclosures respecting the official practice of some Lutheran

divines, and several have already been called to account by their respective consistories, for irregularities in the celebration of different church rites, more particularly baptism. The following communication from Halle, dated the 27th of March, 1846, may serve at once to authenticate the foregoing statements and observations, and to prove that, however the outward Lutheran church may be finally constituted, a vast number of those now within her pale might, with perfect propriety, elect Rongé for their apostle, if, indeed, he would deem some of them Christian enough for him to identify himself with them :—

“ The extent to which the opposition to the apostolic symbol has been carried in this city, may be seen from the following facts, which have very recently occurred :—Deacon Hildebrandt having been called to celebrate a baptism, and receiving no answer from the godfather and godmother present, when he put the usual question to them (if they desired the child to be baptized in the name of the Trinity), he repeated it, when Preacher Hildenhagen, well known as one of the ‘ Friends of Light,’ alone answered, ‘ Yes.’ ‘ Am I,’ asked Deacon Hildebrandt, ‘ to take silence for consent in the others?’ They all answered, ‘ Yes ;’ upon which the clergyman resumed, ‘ Well, then, I baptize this child in accordance with that faith to which you belong.’ Persons on whom we can rely, have assured us, that no previous agreement had been made between the parties in this strange transaction. But a similar one occurred shortly afterwards, only, in the second case, the clergyman who should have officiated, left the room ; he sent, however, another (Deacon Haseman) in his place, who required a written declaration of their faith (or rather of their want of it) from the baptismal witnesses (*touf zeugen*) ; and then, without hesitation, baptized the child, as Deacon Hildebrandt had done the other. Report says that Wislicenus will be reinstated,” and well he may, unless a host of others are put out. And yet we can scarcely think the King of Prussia can reconcile it to his conscience to let such things continue.

So long as he holds the office of head of the church, he is assuredly bound to see to it, that honest men officiate in it, and they cannot be termed even honest men, who swear to uphold doctrines which they disbelieve, and do their utmost to undermine. The following anecdote, which made the round of the papers at the time, and never was contradicted, may show the feelings of Frederick William on this subject:—

“On his late progress towards the Rhine, the Prussian monarch passed through Halle; and a bookseller of that city, named Schwetchke, seized the opportunity to approach his sovereign with a petition in favour of Wislicenus, who is now upon trial before the Magdeburg Consistory, on a charge of heresy. The king is stated, in an article, dated Berlin, August 5, to have answered thus:—‘You express much sympathy for this man, but sympathetic cures are sometimes fatal. I have no desire to act *le Tartuffe* towards any one, but the engagements into which this Wislicenus entered at his ordination, have been broken; he is, therefore, a perjured priest, and I will not suffer such: he has trodden the sacraments under foot.’ Schwetchke trying to disprove this, the king resumed, ‘Twelve men of probity have assured me of the fact, as well as that his church was never attended by above thirty or forty persons. Of what, then, do his followers consist? Of church-goers, or of non-church-goers? Protests will have no influence with me.’ Schwetchke remarked, that none had been made at Halle, and the monarch went on: ‘I am not speaking of Halle, but you think to impose upon me with your unions and your meetings at Köthen. You are much mistaken. My determinations are not to be thus altered; and (though I say it unwillingly) I have the power to carry through my will, and such conduct will but induce me to draw the reins tighter. I have sworn to exercise law and justice, and Wislicenus shall have both; but I owe the same to my people and the church. Why could he not have left it, and formed a sect of his own? No one would have hindered him. It is, at all events, time enough to

appeal to my clemency when sentence has been passed against him; to promise it beforehand, would be interfering with the course of justice.' ”

April 4. Since the foregoing was written, intelligence has come of the death, by apoplexy, of one unhappy man, who has attained to a bad pre-eminence of late years—the Pastor König. He expired, it seems, on March 24, at Halle, whither he had removed, last December, for medical treatment, under what was believed to be inflammation of the lungs. His last end, however, was sudden, apoplexy having supervened. He had not quite completed his fortieth year. He is now gone where he will know whether the Bible was true or false; Jesus Christ, God or man. To his own master he standeth or falleth. God grant that he may have repented before it was too late, and so find mercy of the Lord in that day.

CHAPTER XVII.

STATE OF RELIGIOUS PARTIES IN BAVARIA.

Kneeling to the Host—Noble Conduct of Count von Giech and Pastor Rendendach—Employment of the latter by the Prussian Government—Representation of Grievances by the General Protestant Synod—Necessity of British Sympathy and Assistance—Prince von Wrede—his Fearless and Patriotic Opposition to Romish Intolerance—Report of the Committee on Religious Orders—Condemnation of the Jesuits—Prince von Wrede's further Attempts at Reform—The Crown Prince of Bavaria—His Disapproval of Roman Catholic Favouritism.

THE compulsory observance of kneeling to the host has long been a pregnant source of complaint and suffering to the Bavarian Protestants; and many have been the voices raised against it by men of talent, rank, and high character for integrity and political discernment: among whom none has, of late years, more distinguished himself than Count Charles von Giech—not only in his place as a senator, but, through the medium of the press, he has, at much personal sacrifice, manfully maintained the truth, that as man ought to kneel before God, so, likewise, he should do so before him only; consequently, that kneeling “before the host is a virtual acknowledgment of the doctrine of transubstantiation, and cannot be performed by any Protestant with a good conscience.” The open avowal of these sentiments, and the consequent rejection

of all those glosses, by which kneeling before the host by the servants of the crown, whether civil or military, has been, and is still, held forth as a mere act of submission to the law of the land, with which private conviction is in no way compromised, necessitated Count von Giech to throw up an office which he held under government, and retire into private life—a sacrifice for conscience' sake, much enhanced by the very limited fortune possessed by the count. But while Protestant laymen must be content to relinquish court favour if they would maintain a consistent profession of their principles, the Protestant clergy have a still harder task assigned them, for they are bound to teach that which constantly exposes them to conflict with the ruling powers, and the examples of actual persecution among them are neither few nor lightly to be borne. One recent occurrence of this nature which has, from peculiar circumstances, attracted much attention, may be here stated. A Protestant clergyman, named Redendach, having in the pulpit declared his conviction, that no Protestant ought, under any circumstances, to wound his conscience by joining in an act of idolatrous worship, was tried for the offence, and sentenced to one year's imprisonment in a fortress. The severe award was, indeed, afterwards mitigated by an exercise of royal clemency, in shortening the period of incarceration, but without any reversal of the ground on which sentence had been passed; and therefore, although the Protestant consistory repeatedly urged Pastor Redendach to re-enter on his clerical duties, he invariably refused, declaring that if his condemnation was just in law, he could not expect to be long reinstated before his conscience would compel him to incur a repetition of the same. Early in the present year, however, the Prussian government gave the martyr of Protestant principles an equally unexpected and unsought-for appointment to a living, in the province of Saxony, with a revenue of 1,100 dollars per annum (£165), and to this new city of refuge he departed without delay. But individual views and individual sufferings sink into nothing, when compared with the long list

of grievances which, under the rule of a king, professing the most liberal sentiments, the son, the husband, and the father-in-law of Protestant princesses, the Protestant subjects of Bavaria are called to endure. Of these, a pamphlet, published in Berne, gives the following summary:—"The representation of the grievances drawn up by the general Protestant synod at their last two meetings in 1844, contains six chief grounds of complaint:—

"First. The infraction of the chartered rights of the general synods, as evidenced by the fact, that not only the deputies of the last two synods held in Ansbach and Baireuth, were in various ways restricted in the exercise of their legitimate operations; but ninety-seven petitions, emanating from them, were suppressed by the royal commissioners armed with their secret instructions.

"Second. The increased difficulty experienced in forming new congregations; by the demand made to them to furnish proof of possessing such large funds for meeting the prospective necessities of the future church, as generally deprives them of all hope of ever seeing their desire realised.

"Third. The limitation of the worship of the scattered Protestant population, who, being unable, from their poverty, to pay for the services of a clergyman more than twice, or at the most four times a year, are, nevertheless, watched over with the utmost strictness, to prevent their coming together for any less regular celebration of divine worship.

"Fourth. The permitted change of creed to minors of the Protestant communion, while Catholics in nonage are legally incapable of becoming Protestants.

"Fifth. The permitted imparting of instruction in the Roman Catholic doctrine to Protestant minors and orphans, even although already admitted into the Protestant church by confirmation, in which too frequent evidence is practically afforded that the Catholic clergy carry on their proselytism in a manner which is a mockery both of the spirit and letter of the constitution.

“Sixth. The prohibition of the Gustavus Adolphus Society affording aid in Bavaria. Under this head, proof is given of the extreme poverty of the majority of the Protestant congregations in Bavaria, and how peculiarly they stand in need of foreign aid, since they experience none of that munificent government care which is exercised towards the other church; while, on the other hand, Bavarian Catholics have full liberty to extend the hand of brotherly assistance to their fellow-believers in Prussia, Saxony, and other Protestant lands.”

The pamphlet, which is written in a tone of admirable moderation, combined with manly decision, concludes thus:—“The Bavarian Protestants have been on their guard, despite the grievances to which, since 1838, they have been subjected, to be in no degree wanting in fidelity and devotion to the government, regarding it as that rule which God himself hath set over them; they have studied to bring their complaints before the throne with all due reverence, and have sought redress in legitimate and constitutional ways. May the counsellors of the crown be able to answer for having advised the rejection of their just complaints as ungrounded, by which the uniting bonds of love and confidence between the governed and the governing, have been rudely shaken. But Protestants will never suffer themselves to be betrayed into any infraction of their duties as *subjects; neither do they bring complaints against the Catholic church as a body, but only against a party in that church, which has, unhappily, of late years, obtained too much influence with the government in church affairs. As Protestants, they desire and follow after peace; but they must likewise continue to protest against every encroachment on their constitutional rights and liberties, and, should immediate redress be denied them, they will still persevere, hoping for a future, better time, when justice will and must be done them.”

The foregoing address is surely well calculated to excite at once our sympathy and respect for the Protestants of Bavaria; and as the king is supposed, at least to lay much stress on

the world's applause, and willingly to gather golden opinions from all sorts of men, perhaps he might learn a lesson through England's free press, that fine speeches about paternal feelings, and his desire to see his subjects of all confessions happy, of which his majesty is abundantly lavish, are, after all, a poor compensation for the secret sanction of Jesuitism, under a less alarming name, and a real wounding of the conscience, and infringement of the rights of his subjects, while professing to rule them with law and equity. And thus it is with the so-much-vaunted and so-often-repeated modifications of the law of kneeling to the host, and which, with true Jesuit cunning, has been frequently officially so stated, that the cursory peruser would fancy all objectionable clauses so entirely wiped out from the enactment, that none but the most obstinately refractory spirits could advance a complaint. Yet what is the fact? The general rule propounded is, "None but Catholic soldiers shall be appointed to attend processions of the host; only in the church (to which Catholics alone are expected to go) will worship of the 'Most Holy' be demanded," &c. : and this sounds so fair and equitable, that one is disposed to exclaim, "What more can be asked or expected?" But then follow the exceptions to the general rule; and they are, unhappily, so numerous and so extensive, as literally to make the rule a dead letter, which keeps, indeed, a promise of relief to the ear, but breaks it to the sense. Protestant soldiers, for example, must take their turn of guard duty, and when the host is carried past a guard-house, it is commanded that the guard turn out and present arms, kneeling; the next exceptions are, when a regiment, being on a march, meets a priest with the host, and some of the soldiery desire to confess, halt must be made, and all must kneel. Here, again, Protestants must be supposed to be present. Or, if a regiment going to, or returning from, parade, meet a procession, the prostration must be conceded; or if a priest, meeting a military detachment, feel moved in his spirit to communicate ghostly instruction to some of the faithful among them, all must halt, and thus, if he produce

the host, another exception to the Protestant freedom; words, in short, are feeble to depict the irritating annoyances with which the constitutional rights and immunities of Bavarian Protestants are hemmed in, and all but nullified. Yet it is not by Protestant oppression merely, but by a gradual increase of Catholic aggression, that the government of Bavaria has been for some years past distinguished; and it can therefore excite but little surprise, that the full cup of indignation begins to overflow, and that patriotic and enlightened men of all persuasions feel revolted by such a state of things, and have begun to attempt its redress.

As leader in this new movement, may be designated the Prince von Wrede, who, in his place as senator, has, in the present session (1846), proposed a variety of resolutions, all aimed at checking the arrogant assumption and bigoted intolerance of the Roman Catholic clergy. The view taken by high-minded men in other parts of the German fatherland, of this bold enterprise, is powerfully expressed by a Prussian nobleman, Baron de Bülow, who published the following advertisement in "the Berlin News:"—"It is worth while, after all, to have a soldier's blood in one's veins. Prince von Wrede, the son of that brave soldier and successful commander, whose name stands recorded in the annals of military fame, has, in bringing the incredibly audacious behaviour of the Eichstadt clergy under the notice of the Bavarian senate, chosen a much more dangerous field of conflict for himself than any of those in which his brave father fought with so much honour; for at every step he sets his foot upon a viper or an adder. I take the liberty, therefore, thus publicly to express, in my own name, and of every old Prussian soldier, the esteem and approbation which we feel for the worthy son of such a sire.

(Signed) "FREIHERR VON BULOW."

The conflict above alluded to with the ecclesiastical power, was commenced by Prince von Wrede calling the attention of the senate to some recent acts of presumption and intolerance, of which the Bavarian clergy had been guilty, acting under the

influence and according to the express commands of a foreign spiritual chief, in proof of which he cited the reproving letters written by the pope to the Bavarian Bishop of Augsburg and the abbot of Scheyern, for their having sanctioned the offering up of the usual prayers for the dead, in the Catholic churches, for the soul of a heretic, in the person of the deceased Queen Caroline, mother of the reigning monarch, and which had been rehearsed in compliance with the request of the king, who is himself a strict Catholic ; and still more, the omission on the festival of St. Theresa (the reigning queen, who is a Protestant, bearing that name), of her majesty's name in singing that verse of the "*Te Deum Laudamus*," "*Salvum fac Regem*," and the substituting therefor the name of the bishop of the diocese, immediately after that of the king, in every Roman Catholic church throughout Bavaria. In reference to this bold act of exclusion from the prayers of her subjects, the Prince von Wrede said, "It is, I own, incomprehensible to me, how a good Christian, a good Catholic, a good subject, or a good minister of religion, could so far forget himself as to omit seizing every opportunity which came in his way, of testifying his public respect and regard for the consort of his sovereign, and the queen of the realm ; but still more incredible, that occasions, such as a birthday, where custom prescribes more especial notice of so exalted a personage, should be selected for marking her out to invidious and contemptuous observation. Yet perhaps even such behaviour in ordained servants of the church, was less incongruous and incompatible with Christian humility, than the insertion of the diocesan's name in direct juxtaposition with that of his sovereign, in such a canticle as *Salvum fac Regem nostrum*. Common prudence would, one should think, prevent bishops from displaying such arrogance." Yet even this was not all which Prince von Wrede was able to advance in proof of ecclesiastical bigotry ; for he adduced the unproved behaviour of the Carmelites of Würzburg, who, on the eve of the 15th of last October (which, being the said festival of St. Theresa, is commonly regarded

and celebrated as the fête-day of the queen), had the presumption to place a placard on the walls of their convent, inviting all good Catholics to take part in the special prayers for the conversion of heretics, appointed to be offered up on the morrow in the church of the barefooted Carmelites, and promising plenary indulgence to all who should take part in the said holy duty. Another proposition of Prince von Wrede, grounded on such clerical arrogance, was, that the senate might take cognizance of the great increase of religious orders and religious houses in Bavaria of late years, and praying especially that some measures might be devised for expelling, or, at least, rendering harmless, the order of Redemptorists, which is but another name for Jesuits, who, under their own appellation, are debarred by law from having any footing in Bavaria. But, notwithstanding the strong facts, the just reasoning, and the powerful eloquence, with which Prince von Wrede supported his motions, they were all negatived in the senate, yet happily only to be revived in another form, and that by a Roman Catholic senator, who, as president of the committee, appointed specially to consider the religious order question, gave in, on Feb. 21, 1846, the following reply, as being the result of the committee's deliberations, and which well deserves to be pondered by all admirers of monastic institutions in general, and of the order of Jesuits and its congeners in particular :—

Prince Louis, of Oettingen-Wallerstein, having, as præses of the committee, proposed the rejection of the Prince von Wrede's proposition, submitted the following as a fitting substitute for it :—“The estates of the kingdom desire to express their full confidence that the crown will neither openly recognise, nor secretly aid, any religious order, whose tenets or practice tend to endanger confessional tranquillity, and ground their expectations on the following considerations :—It is above all things requisite to make a distinction between such convents as are included in the concordat, and those which, without any reference to that ecclesiastical compact,

have been voluntarily admitted into the kingdom of Bavaria, for so long, and no longer, than the government pleases. In the first category, are the Benedictine and Augustine orders, together with the Brothers and Sisters of Mercy; in the second, all other monastic or congregational institutions whatsoever. In treating of the religious orders sanctioned by the concordat, I deem it superfluous to say one word in defence of the orders of Mercy; for, assuredly, no one will be disposed to dispute that the onerous duty of attendance on the sick will be very differently performed by those who connect the very lowest service with a regard to eternity and the Eternal, than by the mere hireling; and there are, probably, but few persons in Bavaria, indisposed to rejoice in the aid afforded to the community by these religious bodies: provided always, first, that the sisterhoods are not entrusted with the financial affairs of the various hospitals; secondly, that these labours of Christian love remain in perfect unison with the spirit which animated their founder, St. Vincentius de Paula, free from all admixture of asceticism; and thirdly, that no fanatical spiritual counsellor is permitted to cross the threshold of these religious houses. These three premises are of the utmost importance: the first and third being the result of bitter experience; the second, suggested by some rules introduced into different sisterhoods, by individual abbesses of the order of Mercy. If the conviction of the Catholic population be decidedly expressed in favour of an increase of the secular clergy, it is undoubtedly the duty of the government to provide for their suitable maintenance, as they are bound also to do, when the necessities of the Protestant part of the population are brought before them.* If, on the contrary, the Catholic conviction is in favour of the regular clergy, then let the state take measures for the due support of these; but, at the same time, be on the watch to retain them within the limits of law and order. Above all, let government take care, that no reli-

* Bound to do so—a *la bonne heure!* but when or where, in Bavaria, is this duty performed in regard to Protestants?

gious order be suffered to exist in Bavaria, that is likely to endanger, in any way, the friendly relations of the different confessions towards each other, or the Catholic confession, considered in itself. That the Jesuits must not be suffered to tread the Bavarian soil, is clear. They were instituted for the purpose of combating Protestantism ; their declared object is, to be the '*ecclesia militans*' towards every other creed than their own ; and their entrance, whether with open or closed visor, into a country where differing confessions are allowed, would be the signal for a gloomy futurity. Loud is the warning spoken by the bloody footsteps which mark the progress of those fathers in a neighbouring land. The exact rules of the Redemptorists are unknown to me, and ostensibly they hold aloof from all confessional questions ; while controversial sermons, as far as I am aware, are unknown among them. On the contrary, all the inquiries I have instituted would seem to convey the idea, that they occupy themselves entirely with the inner constitution of man. But, unless all appearances are illusory, their efforts are far from being directed to ennoble the human mind. Instead of drawing it upward by sentiments of genuine Christian reverence and love, they sink it into the lowest pit of gross materialism. Their pulpit discourses upon chastity are so expressed, as to convey, as I have been assured, a knowledge of vice, to which the ears as well as the bosoms of maidenly modesty, should be strangers ; so that I have heard of strictly orthodox Catholic matrons, who have found themselves compelled to leave the church with their daughters, to save them from the pollution of the sermon. Their confessionals are said frequently to produce outbursts of religious madness. Their adherents burn with hatred against all non-Catholics. The servants who are under their influence, are spies upon their masters ; the children whom they can control, are set to watch their parents. In one word, their operations seem to scatter the seeds of a rank harvest of discord. Deeply do I lament the introduction of this society into our country. I thank my God that I had

no share in it. But documentary evidence of these accusations has not been yet laid before me. The first legislative body in a country dare not, without such proof, pronounce judgment upon a set of men, whose permitted exertions are secured by all the vested rights of Bavarian citizenship. I feel therefore bound, so long to oppose the proposition of Prince von Wrede, until, either in the course of the discussion, or by behoof of regular parliamentary inquiry, proofs can be produced which shall enable us to form a clear opinion, and deliver a collective decision."

This speech of the Roman Catholic defender, not of the Redemptorists, but merely of their right to be heard, was met by the Prince von Wrede, by an expression of his full conviction,—a conviction in which he said "many zealous Catholics shared—that the Redemptorist order was wholly unsuited for the present day, but, least of all, for Bavaria, in the present day." He appealed to the circular of the Rev. Ordinary, München-Freysing, in proof that the common opinion of the public was against them; that hypochondriacal persons had been driven by their fanatical mission sermons to excesses dangerous even to life; and that large sums of money were gathered by the order, and sent in aid of Redemptorists in other countries. "When, therefore," concluded the bold and energetic speaker, "when it is remembered that our Protestant fellow-subjects are not only not permitted to make collections within their native land, in aid of poor congregations, whether for the purpose of building new, or repairing old places of worship, but that they are even prohibited from accepting aid from foreign well-wishers, for these purposes; when we even know a case, in which a Protestant district president was forced to relinquish his post, solely because he had received such a collection, then I ask, are there not just and powerful reasons for the estates of the kingdom weighing and examining into what has been alleged? The Redemptorists are permitted unmeasured freedom of operation by the government. For them, collects are freely and openly

made ; and that not for their own support within this realm, but for all those kindred institutions by which they seek to propagate their doctrine in other lands ; but, to the Protestants, even the means necessary to their existence is denied. Where, I ask, where is the justice of this distinction ? ”

Another and very important question laid before the senate by the indefatigable Prince von Wrede, is the legacy-hunting, at present so successfully practised throughout Bavaria, by various religious orders, but, most of all, by the Redemptorists ; and it is hoped that his efforts will be so far crowned with success, as to make the civil power alive to, and watchful against, the machinations of those spiritual marauders who steal into houses, and carry captive, not silly women merely, but very much spoil, robbing the fatherless and widows of their earthly inheritance, and too generally the dying of their souls, by sending them down to the grave with a lie in their right hand. The attempted reform of Prince von Wrede has been, for the moment, frustrated ; but those who know Prince Louis von Oettingen-Wallerstein are persuaded, that the seeming repulse was but given for the purpose of ensuring the question a much fuller investigation in the second chamber than it would have met in the first ; and that, sincere Catholic as he is, no Protestant can more truly desire full equality of civil rights and religious privileges than he does ; and none more conscientiously abhor all priestcraft and Jesuitry. In such hands, not merely Protestantism but truth is safe ; and we may hope that the battle, though checked for the moment, will again be renewed ; and error, delusion, oppression, and persecution, finally quit the field in Bavaria, and throughout the world. Thus circumstanced, it is only natural that the ultramontane party should use the most strenuous efforts to exclude the German Catholic doctrine from the Bavarian dominions, and the rigid censorship is much in favour of the fulfilment of their wishes ; yet we do hear of some symptoms of the Rongé publications, as they are generally called, having found their way, like other smuggled goods, even across the Bava-

rian frontier. Would that we could indulge the hope, that the true light will soon pierce the thick darkness of that region, and the day-spring of genuine gospel truth establish the reign of the Redeemer, in the room of the Redemptorists.

Even now a report is very prevalent (to which collateral circumstances impart a considerable share of probability), that the Crown Prince of Bavaria, the future sovereign of that realm, is completely convinced of the injustice and impolicy of the system of Roman Catholic favouritism, which the present prime minister, M. Von Abel, so sedulously fosters. The prince, it is said, having made himself fully master of the bearings of the different questions recently brought before the chambers, had conveyed his pointed disapprobation to the minister; and that his disappointment at failing to effect any alteration in the ministerial line of policy, is the true motive for his leaving the country, with his Protestant consort, for the purpose of making a long tour through Europe, to which no definite termination is announced. Before departing from Munich, the prince is asserted to have written a letter to Prince von Wrede, in which he wished him cordial success in all his plans for the benefit of his country. It were, indeed, more than extraordinary, could a young and talented prince see, without disgust and displeasure, his mother's memory, his wife's fame, made the butt of arrogant priests, and held up to the commiseration or abhorrence of his future subjects, with barefaced effrontery, by barefooted monks; or if he could view, without displeasure, those professing a faith which cannot but be at least respectable in his eyes, subjected to such illegal oppression and carking annoyance as are calculated to alienate their affections from his government, and disturb those social relations of peace and amity which can alone establish national prosperity on a firm basis.

Should this report, then, of the crown prince's feelings be founded in truth, a day of long unknown happiness may yet dawn on the Bavarian Protestants at no very distant date; for the reigning monarch is fast descending into the vale of years,

and he may thank his ghostly friends and his ultramontane minister, if the prospect of his demise be one of not unmingled sorrow to a considerable portion of his subjects. But again, if the report be true, the prince has acted most wisely in removing from Bavaria, and likewise in relinquishing his previously-announced plan of wintering in Italy. If he wish to enjoy "long life, and see many days," he will do well to avoid all intimate contact with persons and places under Jesuit influence, lest the prospective danger to the church should suggest the advisableness of procuring for him such an apoplexy as conveyed Popes Clement XIII. and XIV. so rapidly from this nether sphere.

CHAPTER XVIII.

THE GUSTAVUS ADOLPHUS ASSOCIATION.

Its Origin—Erection of a Monument to Gustavus Adolphus—The Fund formed by Overplus Contributions—Formation of Branch Societies—Definite Constitution of the Society—Roman Catholic Opposition—Its Success in Austria and Bavaria—Protestant Objections, and their Ground—Proposed Formation of a Similar Society by the German Catholics.

THIS now widely spread society shares the fate of many other human institutions, in being lauded to the skies by some, while by others (though highly approving its object) the constitution of the society is so much disapproved, as to prevent their joining its ranks. It may, therefore, be desirable to say a few words explanatory of this diversity of views. The origin of the society, wholly different in aim to what it has since become, is thus described in a pamphlet, written by Pastor Hessenmüller, of St. Ulrich, in Brunswick:—

“A simple stone marked the memorable spot in the plain of Lützen, where, on November 6, 1632, Sweden’s mighty and high-souled monarch, Gustavus Adolphus, paid with life the forfeit of his devotion to the Protestant cause. On the 6th of November, 1832, being the bi-centenary anniversary of the hero’s death, a number of Protestants resolved on erecting a memorial more worthy of his deeds in their

behalf, and of the grateful feelings with which they are still remembered.

“ The public announcement of this design met so ready and joyful a response, that on November 6, 1837, they were enabled to carry the project into execution, by the erection of a monument of a pyramidal form (surmounting, but not concealing the ancient rough stone memorial), and bearing the following inscriptions on the four entablatures, one of which occupies the space beneath the roof, on each of the four sides of this slender open temple. The inscriptions are, of course, in German, but may be thus translated. The front entablature bears:—

“ First. Here fell Gustavus Adolphus, November 6, 1632.

“ Second. He led the battle of the Lord. 1 Sam. xxv. 28.

“ Third. This is the victory that overcometh the world, even our faith. 1 John v. 4.

“ Fourth. God hath not given us the spirit of fear, but of power and love, and of discipline (Luther’s translation).

“ But the contributions had come in so liberally that, after all expenses were paid, a very considerable balance remained in the hands of the committee, which it was determined to apply in aid of a fund for the relief of suffering Protestant congregations,—an object for which the public sympathy had already been invoked by Dr. Grossman, of Leipsic, in 1832. The society which that worthy ecclesiastic then called into being, was appropriately named ‘ the Gustavus Adolphus Association,’ as significantly indicative of its aim and object, viz., the relief of poor brethren of the Protestant communion, more especially in Catholic countries or districts; and their adopted motto was (Gal. vi. 10), ‘ Let us do good unto all men, especially unto them who are of the household of faith.’ The infant institution found zealous support from Saxony and Thüringen, but was either little known or little heeded in other parts of Germany, until Dr. Zimmerman, court chaplain in Darmstadt, published, on the 31st of October, 1841, in the ‘ Universal Church Magazine,’ ‘ An invitation to the Pro-

testant world to unite in aid of Protestants in all portions of the globe, who are suffering ecclesiastical privations or oppressions.' The appeal found its way to the hearts of thousands. Branch societies were formed all over Germany. The glow of a pure enthusiasm burned in every bosom. No one asked who had begun, but only how best they could forward the holy work; and the first general meeting held at Leipsic, on the 16th of September, 1842, gave a fine specimen of Christian public spirit. The way thus opened at Leipsic, was completed at Frankfort-sur-Maine, on the 21st and 22nd of September, 1843, when the society was definitively constituted under the denomination of 'the Evangelical Gustavus Adolphus Association,' and drew up statutes, embodying the essential principles of all the previously existing individual societies. The third general meeting took place at Göttingen, on the 10th and 11th of September, 1844, when the institution received an important increase of strength by the accession of the Prussian society to the general association. Link after link has since been added to the chain, until every division of Protestant Germany is more or less bound by it. But, even in other countries where local hindrances interfered with its open reception, sympathy is felt, and liberality shown by individual benevolence."* But no human institution is without its opposers or its defects. In the first ranks of the former, in regard to "the Gustavus Adolphus Association," are, of course, the Roman Catholics; and, did they merely refuse their aid, it would neither be strange nor blameworthy. But their opposition is far from being displayed in so negative a manner. In all countries where they can exert it, they enlist their influence with "the powers that be," to prevent the detested heretics, whom they will not themselves aid, from receiving aid from others; and in the Austrian and Bavarian dominions their success is perfect. With respect to the latter country, where

* Die Gegner der Gustav-Adolph Stifting. S. vi. von C. Hessenmüller.

equality of civil rights, irrespective of religious confessions, is the law of the land, it was last year hinted that it would be well for the association so far to concede to the prejudices of the Roman Catholics, as to change its designation (as the memory of Gustavus Adolphus naturally did not live in the odour of sanctity amongst the descendants of those whom his conquering arms subdued); and it was suggested that, in that case, it was probable the society would be suffered, if not to gather, at least to distribute, its funds in Bavaria. But though the utmost readiness was at once expressed to make the proposed change, provided the future free operations of the association were first guaranteed, no such promise could be obtained, and of course the name and the exclusion remain as before.

But the Roman Catholics are not the only opposers of the Gustavus Adolphus Association, as at present constituted; and, although it may safely be asserted that no Protestant can feel otherwise than friendly towards the object and desire to further the general design of the association, still many very benevolent, kind, and wise, as well as pious persons, demur at joining a society which, while bearing as its motto, "Do good to all, specially to those of the household of faith," expressly prohibits, by its statutes, all inquiry into the faith of those to be aided, requiring, in fact, nought but opposition to Rome as the polar star of its operations, and the sole claim to its aid. "Now if this broad line of benevolence were to be adopted," say the objectors, "not only ought the second clause of the Bible quotation to be omitted, but the exclusion of Roman Catholics too, for they, surely, are included in the Gospel command, 'Do good to all men as you have opportunity;' and there can be no adherence to the second clause, without some mode of ascertaining who are of the household of faith. Protestations against Rome cannot, by any stretch of argument, be said to do so, else Mohammedans and Jews, in Roman Catholic countries, would come within the category; and many consider joining a society which expressly debar

any member from even introducing the subject of Christ's divinity and similar fundamental, but unhappily, at present, impugned points of doctrine, as being a tacit denial of their creed; so that they feel as if, on entering the society's assembly-room, they were required to leave their Christian allegiance at the door; besides, they are far from feeling sure that the Protestants they may be called to aid, are not more alien from themselves in doctrine, than the Romanists against whom they protest; being, in plain terms, more disposed to join hands with a Papist than with a Socinian. They, in fact, feel as many British Christians might, if invited to join in aiding the German Catholics generally, without being permitted to appropriate their bounty to those of them whom they, at least, deem of the 'household of faith.'"

It may be very true, as stated by a writer in the "Continental Echo" for December, 1845, that "those great periodical meetings, this mingling of different elements, does good, by enabling men to see and really know one another, who are commonly kept aloof by confessional disparities;" but his further assertion, that "it cannot but contribute to the advancement of the truth as it is in Jesus," can only be true, if, as he says, there is "active and unrestricted communion of ideas among them." In that case, indeed, truth never needs to fear being brought into conflict with error; but this is exactly the point on which those whom he calls "the timid and narrow-minded," object, for they maintain, that not controversy merely, which might disturb business, but every avowal of controverted views, is debarred by the rules of this society, whose aid is granted to all who protest against Rome, whether they be Lutherans, Calvinists, Arians, or Socinians.

Assuredly this cannot, and does not, prevent Bible Christians from speaking their sentiments outside the committee-room. It is also true, that very many excellent and orthodox men think it their duty to support the society, and they, doubtless, see more reason for hope than for fear in the plan that has been adopted; yet it is scarcely fair to disig-

hate all who cannot feel so sanguinely, as "timid and narrow-minded."

If it be warrantable to judge of the safety of a system by the fruits produced by similar principles, then, assuredly, the temporising plan, the "all for love and everything else well lost" cry of young Germany might serve to deter rather than to allure sober-minded Christians to its adoption, since it seems in a fair way of throwing faith and a good conscience overboard, and thus, like many other extremes, paving the way for the triumphant return of its opposite, whether that be puseyism or popery.

Before quitting this subject, a circumstance more immediately connected with the German Catholic movement may not be unworthy of notice.

Impeded as the Roman dissidents are from travelling to preach beyond their own bounds, the press is their only succedaneum, and perhaps one fully equivalent to that of which they are deprived; and this feeling has suggested to many the idea of forming a society somewhat analogous to the Gustavus Adolphus Association, inasmuch as the design is to aid their former brethren in the faith by means of distributing what they most need, instruction respecting the errors of popery. Among others who have advocated this plan, is Pastor Licht, of Elberfeld. The many striking particulars connected with the secession of this remarkable man from the Church of Rome, and the persecutions he endured before being quietly re-established in the exercise of pastoral duties in Elberfeld, which have been already noted in the course of the chronological narrative, will, doubtless, impart additional interest to the following letter, written by him, and which appeared in the November number of the "Catholic Reform Journal," 1845:—

"Dear brethren and sisters in the Lord,

"When, at our memorable meeting at Witten, on the 21st of last July, the honour was done me of drinking my health, I replied by endeavouring to impress on all present the

necessity for every nobly constituted mind, whether male or female, to 'press forward,' and sought to show that it is our duty to go ceaselessly 'forward' with our understanding, and 'forward' with our heart. Of this urgency of advancement, and the necessity that exists for it, I desire once more to speak; and I would especially call attention to the fact, that our opponents are everywhere on the alert, to dispute every inch of ground with us. I would call your attention to the abuse, the calumnies, and the falsehoods, which they circulate against us, both in word and writing, from the pulpit, at the *table d'hôte*, in the streets, and everywhere. We must not remain indifferent to all this, far less be discouraged by it; but only be impelled to press 'forward' more intrepidly. God stands by the courageous combatant. Let us reflect on what our enemies do, only that we may shape our conduct accordingly. Have you not perceived how the Roman Catholic population is at this moment worked upon in all conceivable ways, and every bait thrown out which can be supposed most likely to attract or retain them? Look at the great processions and pilgrimages by which the people are enticed to the so-called places of grace. See how the Archbishop of Posen set on foot a great procession, to which multitudes were specially invited, for the purpose of making a politico-religious demonstration, on which occasion he had the bones of two 'glorified kings of Poland' carried about, and the minds of the people were worked up to such fanaticism that the most shameful excesses were committed, though not by the populace alone. Have you yet to learn how the Bishops of Limburg and Fulda, in particular, thunder forth against us, as disloyal and revolutionary persons, and launch their excommunications against us? Have you not heard that, in Cologne, a Borromäns Society has long existed, which seeks by all means, and with a zeal worthy a better cause, to propagate and distribute Roman Catholic writings amongst the people? But, above all, are you not aware what subtle manœuvres the Jesuits, those truest satellites of the

Romish hierarchy, put in use, in all quarters, and by all means, to work their ends, whether publicly or secretly? And shall we stand by, tame spectators of all this? No; let us go 'forward.' Let us oppose to our enemies a fearless front, and meet them with corresponding, although more powerful weapons, as far as the distribution of books is concerned, but, above all, by bringing the Bible into every house to which we have access. To feed the hungry, to give drink to the thirsty, to clothe the naked, is a work of corporeal benevolence; but it is a much greater to instruct the ignorant, to counsel the doubting, and to open the eyes of the spiritually blind. We must blush, as Christians, if, in any house belonging to our people, the Christian code were wanting. The Bible Societies aid us nobly; they help us 'forward,' but we must ourselves unite in the work to the utmost of our power."

This letter, in conjunction with many other similar appeals in favour of the formation of a society for the purchase and spread of German Catholic publications, has led to an establishment of the sort in Berlin, as being the most suitable, both for procuring the requisite publications, and the means for printing and distributing them.

As to what shall be printed and distributed, the difficulty of choice lies in the multiplicity, not the paucity, of suitable writings: for, assuredly, never was such a flood of publications bearing on one subject, seen to issue from the press, within so short a time, as the reform cause can boast of. Even the booksellers allow that they are astounded to think where the writers found leisure to pen such close successions as sometimes appear, or where the readers are to come from. Yet these last must exist, for every work of any pretension goes through several editions in an incredibly short space of time; and these are emissaries exceedingly difficult to prevent entering and operating even within the strongly-guarded bounds of Austria and Bavaria, and, if report may be credited, have made some impression in the latter, whose Roman Catholic population is allowed to be the most thoroughly papal in Europe.

CHAPTER XIX.

PROTESTANTISM IN THE AUSTRIAN DOMINIONS.

Statistics of Protestantism in Austria—Religious Houses and Orders—The Engines of Popish Proselytism—Number of Protestants who have joined Rome—Protestant Movement in Northern Bohemia—Translation of the Austrian Enactments against the German Catholics—Opposition to this Document in the Saxon Chamber—Remarkable Secessions from Rome, in Hungary.

ACCORDING to an official statistical report published in Vienna, in 1837, the number of Protestants within the Austrian empire amounted to—

Lutherans	1,234,574	or 3,48	per cent.
Helvetian Confession	2,193,117	or 6,19	„
Unitarians	43,750	or 12	„
While the Catholics amount to ..	25,014,267	or 70,66	„
The two confessions of the Greek church, to	6,276,239	or 17,72	„
Jews, to	639,051	or 1,80	„
And other sects, to	1,736	or 0,03	„

When to this disparity is added the influence of the court, the vast number of religious orders, and the immense privileges they enjoy, it may easily be perceived that it requires no small share of decision of character, or of serious religious conviction, to maintain a Protestant profession under such circumstances.

A specification published in the "*Diario di Roma*," May,

1842, gives the following list of religious houses within the Austrian bounds :—766 monasteries belonging to 27 different orders—containing 10,354 enrolled monks ; and 157 convents, belonging to 29 different orders, and containing 3661 nuns. Besides these, the Austrian almanac for 1842 asserts the number of Jesuits to have then increased to 302, of which 125 were priests ; and we may well believe them to have at least doubled during the last four years. In Galicia, they then possessed 16 establishments of various grades of importance ; and colleges in Gratz, Verona, Inspruck, and Linz. The Redemptorists (which is only an *alias* for Jesuits), who possess one large monastery in Vienna and a smaller one in Styria, amount to 122, of which 68 are priests. The Purists (another subdivision of Jesuits) are 800 in number, with 67 religious houses.

It is self-evident, that so large a disposable spiritual force can and must work with good effect, in promoting the spread of popery, and no engine has been found more conducive to proselytism in Austria, as elsewhere, than the opposition to the formation of mixed marriages, or a judicious use of them after they are made. If the Protestant party, whether male or female, is more in love with the Catholic partner desired to be obtained, than with the doctrines of his or her church, proselytism takes place at once, and a new convert is introduced with triumph into the fellowship of Holy Mother Church. If, on the contrary, resistance be made to that, the refusal of priestly benediction on the union, unless all the children be engaged to be brought up in the Romish faith, proves effectual, nine times out of ten, either before or after the union ; and, in either case, the progeny at least is gained for the Romanist party. But the ferment produced by the disputes on this subject, which arose some years since, in the Rhenish provinces, and were thence transplanted to other parts of Catholic Germany, has occasioned a notable decrease in the number of mixed marriages celebrated of late years in strictly orthodox Austria ; the result, probably, of a

greater feeling of hostility and consequent diminution of intercourse between the confessions, perhaps also of a stronger alarm having been infused into the Catholic population regarding the danger of contact with heretics. The fact, at all events, is proved by a statistical survey of the Austrian population from 1834 to 1840, published by Becher, which shows a regular decrease in the number of such marriages. In 1836 they amounted to 1317. The following year showed a deficiency, as only 1294 occurred, and in 1839 the number was only 1177. The Protestant church, however, loses many members through other legally facilitated and zealously exercised means of proselytism by the agency of the Roman Catholic clergy. Eichler, from whom I quote, says, "A specification now lying before me, gives the following statement of the number of Protestants who had returned to the Catholic church (as this Catholic author phrases it), as being, in 1833, 481; 1834, 470; 1835, 474; 1836, 528; 1837, 493; 1838, 578; 1839, 588; 1840, 491; or, on an average, about 500 annually, the greater number of proselytes being obtained in Bohemia and Moravia." In respect of this last statement, it is highly gratifying to know that in 1842 Bohemia began to evince symptoms of an opposite tendency. The "*Algemeiner Kirchen Zeitung*," published 9th October, 1842, relates, "It is very remarkable that in Northern Bohemia, a strong inclination to separating from the Roman Catholic communion has manifested itself. In the vicinity of Morgenthal many families are said to have arrived at the conviction, that a number of Romish ordinances and appointments are inconsistent with the doctrines of Holy Writ; ecclesiastical commissioners have been already sent amongst the people to try to calm their doubts, and turn them back to their own faith, but their arguments have been met by peasants with the Bible in their hands. It is further asserted, that several families residing in Tetschen (on the Elbe) are preparing to separate from Rome." This, then, was two years before Rongé's voice was raised against the papacy; and we rejoice to know that,

during 1845, despite all political and hierarchal hindrances, the descendants of the ancient Hussites have heard, and many of them obeyed, the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It cannot, therefore, excite wonder, though it must regret, that the Austrian government has now issued a regular manifesto against the German Catholics. The official document is addressed to all governors in Bohemia, Moravia, Silesia, Galicia, Austria above and below the Inn, Styria, Illyria, and the sea coasts, and contains ten paragraphs, of which the following is a translation:—

"First. The so-called German Catholics being a sect no ways recognised in the Austrian dominions, are an illegal association, and have no claims to free residence within the same; and the members, according to the degree in which they contravene the various paragraphs (which are cited) of the criminal code, shall be treated either as criminals or offenders against police regulations.

"Second. The Austrian ambassadors in foreign countries have received instructions on no account to give passports to any foreigners belonging to this sect, with the design of their entering the Austrian territory; and, should any such make good their entrance there without a passport, they are instantly to be sent out of the country, and intimation given of the occurrence to their government.

"Third. Any Austrian who is a member of the said sect, living in another country, and desirous of returning to his native land, can only obtain permission to do so by forsaking the said sect, and entering into some other religious denomination tolerated in Austria.

"Fourth. All foreigners belonging to this sect now residing in the Austrian dominions, to be immediately sent out of the country; and,

"Fifth. Natives who have joined, or may desire to join this sect, have the choice of forsaking it or emigrating, and that without delay.

“ Sixth. In cases of death amongst these sectaries, no burial service can be allowed them, except the clergyman under whose pastoral care they formerly were, be pleased to perform the same ; if not, the corpse must be committed to the grave by the police, in silence.

“ Seventh. As his imperial majesty will not tolerate any government officer or magistrate joining that sect, it is commanded that such as do so shall be dismissed, and, unless they abjure the sect, must leave the country.

“ Eighth. Although the police courts are entrusted with watching over all religious offences and disorders, and empowered to punish every contravention of the laws in these respects with prompt severity, still the clergy are peculiarly called, by their office, to guard against the rise as well as the progress of the sect in question ; and the ordinaries are directed, by confidential communication of these regulations, to stir up their subordinate clergy to due zeal in this respect.

“ Ninth and tenth. These regulations are to be transmitted to all governors of districts, but with the express caution to avoid, in promulgating them, all unnecessary *éclat*, and only to communicate them fully to the magistracy of such frontier places as, from frequent contact with foreigners, are most likely to be infected by a sympathy for this heresy.”

This remarkable document is supposed to be the result of instructions received from Rome, the papal see having, it is said, resolved on making no direct and public manifestation against the dissidents ; but, instead of the long-expected bull of excommunication, have sent private directions to all governments still faithful to its cause, to adopt vigorous police regulations in regard to these refractory children of Mother Church. But in several of the provinces named in the Vienna manifesto, late events have given the government a strong lesson, that it may have worse antagonists to contend with than Catholic dissidents ; for it is a remarkable, and to them highly honourable fact, that no one belonging to the new sect has as yet

been implicated in the insurrectionary movements which have been so rife in the Grand Duchy of Posen, Galicia, and Cracow. What will be the result of this strong measure in the Austrian dominions, time alone can tell; but, that it will not be taken quite patiently by other countries, seems probable, from the motion made on the 19th of March by Deputy Rewitzer, in the Dresden chamber, in which, after stating that the Austrian ambassador at the Saxon court had already acted on these instructions from his government, and refused a passport to a Dresden merchant to go into Austria, on the ground of his being a German Catholic, Deputy Rewitzer moved "that such measures should be immediately taken as should be found necessary to secure to all Saxon subjects the same freedom of intercourse with the allied and friendly power of Austria as had hitherto been enjoyed." The Saxon minister replied, that no official communication on the subject had yet been made by the Austrian to the Saxon government; but that he pledged himself to make the necessary inquiries, and to lay the reply before the chamber. Thus stands the matter at present; and it would be premature even to hazard a conjecture on what is likely to be the final decision. Yet, recent events in Galicia might teach even Austria that fidelity to an earthly sovereign does not now, any more than in days that are past, weigh a feather in the scale with the Roman Catholic priesthood, if the interests of the church are to be promoted by rebellion. In addition to this, it is to be remembered that, immensely extensive as is the Austrian empire, it partakes of the weakness inherent in all masses made up of heterogeneous and unamalgamable materials. "The iron and the miry clay" threaten its ruin, no less than that of the ancient Roman empire; and when we consider that, especially in religious matters, Austria, Hungary, Bohemia, Moravia, and Galicia, not only differ in confession, but are bound by actually different ecclesiastical laws, so that what is legally admissible in the one, is not in the other, it must be evident to every reflective mind, that the empire contains within its

own bosom sufficient elements of disunion, without stirring up and inflaming them by encroachment and persecution.

Some very remarkable secessions from the Roman communion have occurred in Hungary during the past year; among which may be mentioned, Baroness Dercsensy, Count Haldeck, a Franciscan Monk, and another of the order of the Pious Schools, who had attained to the rank of Professor and Doctor of Moral Philosophy. Indeed, the accustomed order of affairs seems quite changed of late; formerly, 800 to 1000 Protestants went over annually to Romanism, but, in 1845, 35 only have turned Catholic, in return for 900 Catholics who have professed Protestantism.



CHAPTER XX.

RELIGIOUS ASPECT OF RUSSIA.

Protestantism in the Russian Baltic Provinces—Persecutions of the Jews, and the Crafty Reasons for its Present Suspension—The Nuns of Minsk—The Russian Emperor's Visit to Rome—Interview with the Pope—Statement of the Polish Abbess—Mieczyslawski—Opposing Documents on this Subject—Probable Truth of the Original Statement—The Protestants of Livonia—Petition of the Landed Proprietors, praying the Russian Government to purchase their Estates—Persecuting Proselytism of the Greek Church—Probable Results to Russia, from its persecuting spirit.

THE Protestant inhabitants of Courland, Livonia, Esthonia, and Lithuania, being all German colonists, who carried their religion with them into the regions of their adoption, it seems necessary to take some notice of them here, especially as the proselyting spirit of the Russian government under the Emperor Nicholas has, of late years, assumed a despotic and persecuting character towards all, whether Jews, Catholics, or Lutherans, who do not yield to the plainly-expressed wish, that they should join the Greek communion. With respect to Jews, the various ukases which have been issued during the three last years, extending even to the articles of female attire, which the Russian tyrant, not satisfied with controlling

higher things, desires to submit to his sway, sufficiently attest the all-encroaching nature of Russian policy ; and, although the public papers assert that the last oppressive measures, which have induced the patriotic Sir Moses Montefiore once more to forsake English elegance and comfort, in behalf of oppressed Israel, have been postponed for four years, the world may be confidently assured that such relaxation is solely the result of policy, not of humanity. The fact, that at the present time, when scarcity, arising from two successive bad harvests, and still more, perhaps, from deficiency of agricultural energy, as the natural results of political agitation, is felt in various districts of the empire, the activity and unwearied industry of the Jews cannot well be dispensed with ; and, on this selfish ground alone, are they suffered to remain in their accustomed localities, and to prosecute their accustomed commission-trade. Of Roman Catholic persecution we have heard enough to make “every several hair to stand on end, like quills upon the fretful porcupine ;” and still it is difficult to know how to draw the line between all swallowing-credulity and gnat-straining scepticism ; for to Russia belongs the praise, *par excellence*, of that charity which hides home defects. For several years past, reports have been bruited of stern and relentless usage experienced by the Romanists in Russia ; but, in the summer of 1845, Christendom was appalled by those shapeless visions at once taking form and substance in the revelations of the Basilian nuns of Minsk, whose widely-proclaimed sufferings, asserted, contradicted, and re-asserted, have furnished innumerable paragraphs for the daily press. No notice, indeed, was taken by the Russian government of all these newspaper squibs. The empress went to Palermo for her health. The emperor followed to visit the imperial invalid, and all the world wondered if he would visit Rome, where the Polish abbess was known to be ; and, if he ventured, what would be his reception. The emperor did visit Rome, and was received by the pope with all the distinction due to his rank. The pontiff met him at the door of the

anti-chamber, where the attendants were edified by seeing the heads of the Greek and Catholic churches, those antipodes in every possible sense, embrace each other. The interview which followed was strictly private, only the confidential attendants of each monarch being admitted to it. No authentic account, therefore, can be given of what passed on either side ; but the pope is represented as having displayed a truly patriarchal care for his flock in the Russian dominions, and to have fearlessly stated facts concerning their treatment, which the emperor is said to have professed utter ignorance of. When all was over, his Holiness is stated to have returned thanks to God, with uplifted hands and eyes, for having been granted the long-desired, but unhopèd-for opportunity, of pouring these truths into the imperial ears, and thus acting the part of a good shepherd towards his smitten and dispersed Russian flock. The interview being ended, the pope re-conducted the emperor to the door, where, as well as on occasion of a second visit, all external marks of friendship and consideration were observed towards him. But it was noted that the pontiff did not return the emperor's visit, and that he experienced from the Roman ladies very little of that flattering attention which he is accustomed to meet, and is said greatly to value, from the fair sex. Meanwhile, the story of the Russian nuns was again revived. Doubts were felt and expressed as to the possibility of the statements being true ; and, while the Romanists affirmed, and their opponents denied, the allegations, even the visit of the autocrat was conceived a *prima facie* refutation of them. But very soon a document appeared in the public journals, purporting to be a declaration, made upon oath, by the Polish Abbess, Mieczyslawska, before the pope, at repeated interviews, between the 8th November and 6th December, 1845.

According to this remarkable statement, the sufferings of the nuns of the St. Basil order at Minsk, commenced in the summer of 1838, when an apostate Roman Catholic bishop, named Joseph Siemazko (now Archbishop of Lithuania), began

to exercise his skill, both verbally and by writing, to induce the sisterhood to forsake their faith, and go over to the Greek Church, to which end, dazzling promises and fierce threatenings were alternately employed. The nuns rejected these proposals with disdain, reminding their former superior of his apostacy in very plain terms. He replied, the emperor granted them three months for consideration, whether they chose to retain their present possessions, which the monarch's favour might increase, or exchange them for the mines of Siberia.

"Scarcely," says the abbess, "had the third day dawned after this conversation, when Siemazko, accompanied by Uzikoff, the Civil Governor of Minsk, and a detachment of soldiers, forced open the gates, and entered the convent, at the moment we were leaving our cells in order to proceed to chapel, and the soldiers placed themselves before the doors of the cells, to cut off our retreat thither. At the sight of this danger, the sisterhood pressed closely around me. It was Friday. 'Whither go you?' demanded Siemazko, in a harsh voice. 'To meditation,' said I. 'To meditation!' re-echoed he, with a laugh, and then proceeded:—'I gave you, by his majesty's commands, three months for consideration, but I have returned on the third day, to prevent worse consequences. The last moment of your freedom is arrived; you can now choose between comfort and Siberian labour.' 'We choose the better part, rather Siberian labour than treachery towards our Lord Jesus Christ and his vicegerent.' 'Wait a bit,' cried he; 'when I have flayed off your skin with rods, you will be more yielding.' The sisterhood uttered a cry of indignation, and I could distinctly recognise the voice of sister Wawrzecha, exclaiming, 'Take our skin and our flesh; break our bones too: we will still remain faithful to our Saviour.' Upon hearing this, Siemazko commanded the soldiers to drive us forth; then turning to me, exclaimed, 'Thou descendant of a Polish dog, I will tear thy tongue out.'"

The more humane governor, moved by the entreaties of

the abbess, prevailed on the enraged bishop to suffer the unhappy women to partake of the sacrament, for the last time, in their own church. Thirty-five entered the chapel, but only thirty-four left it alive; one nun had died of fear and grief at the altar. They were now forced by the soldiers to set out at once towards Witebsk, being permitted, at the intercession of the governor, to take a wooden cross with them, and reached that place after a torturing march of seven days. The abbess thus relates what followed:—"We were placed in Witebsk under the command of a proto-pope, or superior of a convent of schismatic nuns, named Czernici (or black sisters),* to whom the Witebsk convent belonging to the St. Basil order, had been given up about six months before. They were a rude and boisterous set, chiefly soldiers' widows, from the banks of the Don, whom we never saw either praying or working, but who spent their time in singing ribald songs, scolding, fighting, and tearing out one another's hair. After such scenes, their prioress, who bore in her hand a sort of crook, as insignia of office, usually condemned the guilty to make numerous prostrations before herself, and to pay fines, which were expended in the purchase of brandy, of which they all drank to intoxication. This daily debauch ended with songs and loud hurrahs in honour of the Emperor Nicholas; and this was the mode in which the Czernici performed their engagement to pray for the czar and his family, for which they are paid seven silver rubles each per month. Such were the beings whom we found installed in the Witebsk convent of the St. Basil nuns, whose persecution began six months before ours. Being driven from their own dwelling, our good sisters were huddled together in a damp and cold apartment in the cattle-court, where, deprived of all, they were forced to perform the most menial services for the Czernici. The society had consisted of seventeen sisters, and a very aged and saintly abbess named Eusabia Tyminska, who, however,

* From their dress.

with four of the sisterhood, had sunk under their sufferings before our arrival. When we entered the court-yard, the handcuffs, by means of which we had been bound two and two together, during the march, were removed; and in their stead chains were affixed to our ancles, which we wore night and day for seven long years. On entering our new prison, the thirteen surviving Basilian nuns threw themselves at my feet, weeping, and exclaiming, 'We have lost our mother, and are orphans; receive us as thy children, and we will praise the name of the Lord together.' The popes, the Czernici, and the guards, endeavoured, by blows and ill usage, to repress these effusions of the heart, but they could not. We wept together, and God comforted us. * * *

Before six in the morning we were compelled to sweep the whole house, to heat the stoves, to carry wood and water, and have all restored to order and regularity, after the orgies of the preceding night. At six, we were led to the tasks assigned us, which varied with the season of the year; at first we had to break stones, and convey them in wheelbarrows (to which we were chained) to the appointed place. From twelve to one o'clock we had leave to rest, after which we returned to work till dark; and after that, were employed in the kitchen, in tending the cattle, or in fetching fuel and water for the next morning. The Czernici tried, in all possible ways, to make these labours more heavy and painful to us. They intentionally soiled the kitchen and chambers; poured out the water we had brought; insulted us unceasingly; and beat us without mercy. We were shut up at night (still chained) in our prison, and we spent the time, a very few hours of sleep excepted, at the foot of our crucifix performing the prescribed rules of our order, as we had no time by day to do so. We always began our prayers by prostrating ourselves with our faces on the earth, and imploring God to turn the heart of the emperor. The fare we received was so scanty, that we were often driven by hunger to eat, in summer, the herbs of the field; and, in winter, the food given

to the cows and swine, in spite of the blows and insults of the Czernici, who, called out 'Ye are not worthy of pigs' meat.'

"About two months after our arrival at Witebsk, the punishment of scourging was commenced, and repeated regularly twice a week. Siemazko had commanded thirty stripes, but the Superior, Michelewicz, added twenty more of his own accord. We prepared ourselves for the scourging, by pondering on that which our Lord Jesus endured. His passion was our strength, our comfort, and salvation, under every species of martyrdom to which we were subjected through fidelity to him. We were scourged under an open shed in the court, in the presence of nuns, popes, deacons, or whoever else lived and blasphemed God, in this house, once consecrated to retirement and piety. The decree for the scourging was always read, and then I was called upon first to lay myself down, and receive the stripes. It was not necessary to bind us. We clung to the cross, and did not move, even while the rods tore our flesh. Yet it was an almost intolerable pain to be exposed naked to all eyes; but we remembered this, too, was a suffering borne by our Lord. 'Oh, Jesus, rescue my soul by thy cross and passion!' was the only exclamation ever heard amid these blows. To add to our sufferings, we were forced to witness each other's scourging; while the Czernici triumphed, and clapped their hands at the sight of our streaming blood. When the scourging was ended, we began to sing the *Te Deum*, and were compelled by our tormentors to resume our hard tasks without a moment's interval to recover ourselves. Our pathway was marked by blood-gouts, and not unfrequently pieces of loose flesh hung from our bodies, stripped off by the rods. When any weaker than the rest sunk down exhausted, blows of a stick forced them onward; and, on one occasion, when a sister, named Colomba Gorska, fainted in returning to work, Michelewicz brought her to herself by beating her: she contrived to reach the wheelbarrow, and re-loaded it, but, at the first attempt

to push it forward, fell down and expired. Several other sisters sunk under ill-usage. Baptista Downac was burnt to death in a large stove which she was engaged in heating, and in which the Czernici shut her up. Another died from the blows inflicted by the prioress with a billet of wood, and two others from the effects of scourging. Notwithstanding the intense coldness of that climate in winter, we were denied all fuel, so that our limbs became perfectly chilled, which greatly increased the pain of our wounds. Imprisonment was occasionally awarded as a punishment, but that afforded us some peaceful, I might say cheerful, hours; for we prayed without ceasing, and composed a hymn, the singing of which was our refreshment and consolation, its chorus was—‘Bear patiently, ye suffering handmaidens of the Lord. If we fight for him, he will one day count our tears and grant the victory to our faith; then shall our chains be broken and we shall leave these prison walls. Thy will be ever blessed. Thou wilt bestow upon us crowns in heaven.’

“When we had been two years in Witebsk, we were removed to Polozk, where our torments were only increased. It were impossible to relate all we endured, but one anecdote may show what share the emperor had in it. Siemazko arrived in the autumn of 1841, at Polozk; greeted us with a familiar—how goes it? and then proceeded to express his satisfaction that we had at length recognised the wrath of God in what had befallen us, and, desisting from our obstinacy, were now willing to accept the benefits of the orthodox faith. ‘Who,’ replied I, ‘hath induced thee to tempt us again?’ ‘Thyself,’ said he, ‘or, if not thou personally, thy sisters have.’ ‘Which of them?’ asked I. But, before he could reply, all the nuns indignantly repelled the accusation; and I, turning to Siemazko, said, ‘Thou desirest, apostate as thou art, to ensnare us in the manner of the Pharisees, but thou shalt not succeed; for we are prepared, and with God’s help, always will be so, to die for our faith, as some of our sisters have done already.’ ‘Darest thou say this to me? Knowest thou them with whom

thou speakest?' cried the enraged bishop. 'Yes,' said I 'I know it well; to an apostate and traitor to the church of the Lord Jesus.' Siemazko replied to me by a blow on the cheek. 'Our Lord,' said I, 'commands us, when we are smitten on one cheek, to turn the other also; here is mine, smite again if thou darest.' He did dare; and by such blows, which were repeated almost every time he came, he knocked nine teeth out of my head. 'I will show thee who I am,' said he, foaming, 'I will show thee that the emperor and I are all one.' So saying, he drew a paper from his pocket, carefully unfolded it, and handing it to me, commanded that I should read the imperial ukase with so loud a voice, that all the sisterhood might hear. It was as follows: 'All that the Arch-Arch-Arch Bey Siemazko (which means, triple Archbishop) has done, and all that he will do, for the promotion of the true faith, is approved and confirmed, and hereby declared by me to be trebly holy; and I command that no one shall presume to oppose him, or, in event of opposition, that all military governors, at the simple request of the Arch-Arch-Arch Bey Siemazko, shall instantly furnish him with such military aid as he may require.

'Signed by my own imperial hand, 'NICHOLAS.'

"The ukase having been read, Siemazko drew forth a petition, which the nuns had transmitted to the emperor after their arrival at Polozk, and in which they protested against the sequestration of their lands at Minsk, and the withdrawal of their weekly pension. Siemazko, as he displayed the petition, gave me a frightful blow on the face, saying, 'I will teach you to write to the emperor.' On the margin of the petition were written the words, 'What you desire shall be accorded, if you change your faith.' 'There,' roared the bishop, as he pointed them out, 'there is the proof that the emperor and I are one.' Then followed the most shocking treatment of the aged abbess, so that at last she sunk to the ground covered with blood. 'Who wrote this petition?' cried the bishop. 'I did,' said the abbess. 'All of us,' interposed the

sisterhood. 'Who gave you stamped paper?' asked the bishop. 'The poor bought it for us,' was the reply. His rage knew no bounds, and he shouted, "When I have flogged you three successive times, you will have learned to speak truth to me." This threat began to be put in execution the same day; the nuns were scourged till night, and one of them died in consequence. 'Henceforth,' says the abbess, 'the poor were debarred from coming to us, and we were thus robbed of our last resource; for they shared their bread with us, and but for the Jews (whom both the popes and the Czernici feared, because they were always in their debt for brandy), who occasionally gave us the grains from which the brandy had been distilled, we should probably have died of hunger.'"

The abbess then details at considerable length the horrible martyrdom she continued to endure at Polozk and Madzioly; describes her flight thence; and concludes with a warm eulogy on the faith of a deceased abbess of the Basilian order, who died as a martyr on her way to Siberia, and to whose intercession she ascribes the firmness with which the whole order have since been enabled to sustain the persecutions to which they have been subjected under the reign of the Emperor Nicholas, summing up all with these words, "Of the 245 nuns, of which the order consisted, all have, without any exception, evinced unalterable attachment to Christ, to their church, and their faith; sealing their fidelity to Christ and his vicegerent with their blood. To God alone be the praise!

(Signed) "MAKRINA MIECZYSLAWSKA."

To the above declaration is appended the following:—"We, the undersigned, declare that we have heard the foregoing recital from the mother Makrina's own lips, that it has been written down in her presence, and that it accords, in every respect, with the details we had previously learned from her.

(Signed) "MAXIMILIANUS RYLLO, Rector of the Propaganda.

"ABBOT ALEX. JELOWSKI, Rector of St. Claudius.

"ABBOT ALOYS LEITNER, D.D. of the Propaganda."

This document was printed in a Polish Journal, published at Paris, and likewise in the "*Univers*," and excited very great and just indignation. An official note is said to have been immediately addressed by Cardinal Lambruschini to the Russian Ambassador, Monsieur de Boutenieff, in which he expressed the pope's regret at the publication of this document, a copy of which must have been obtained by fraudulent means, and his determination to discover the individual who had been guilty of an indiscretion, so calculated to disturb the present good understanding, and impede the negociations pending between the holy see and Russia. In all this there is not a hint invalidatory of its truth; on the contrary, a document obtained by fraudulent means must, at least, have existed.

Soon after, an official Russian note was presented to the pope, which contains, indeed, a direct denial, but no disproof, of the facts alleged; but an air of ridicule is sought to be given to the accusation by asserting, that no convent of Basilian nuns ever existed at Kowno, and could not, consequently, have been removed thence. This very lame defence is founded on the circumstance, that in the first statement respecting the sufferings of the Basilian nuns, in a Polish journal, entitled, "*The Third of May*," Kowno was erroneously printed instead of Minsk, as Prince Adam Czartoryski very justly remarks, in a letter published in the "*Journal des Debats*," a mistake which the journal in question corrected in its very next number. Now, it is merely against that one assertion of the journal ("*the Third of May*"), that the Russian note protests. It denounces, as a hideous falsehood, a statement admitted to be erroneous; and, whilst all the journals of Europe, and all the publications on the subject, have invariably spoken of the convent of Minsk, the Russian note of January does not even mention the name of that town, and confines itself to affirm, that no Basilian convent ever existed at Kowno. Such an oversight in an official document so long preparing, dispenses us from refuting the other assertions. The denials it contains relative to the habits of Russia and her

government, are little in accordance with the accounts published by all travellers who have lately visited that country. Some of them are contradicted by the reports, regarded as authentic, and contained among the documents annexed to the allocution of the pope respecting Poland, published in 1842. As to the narrative of the Abbess of Minsk, whoever has heard it from her own lips, at Posen, Paris, or Rome, has invariably been inspired with full confidence in, and respect for, the martyrs. Time, we doubt not, will afford proof of its strict correctness; meanwhile, it should be borne in mind, that the corroboration of any fact which has occurred in Russia, imperils the life and liberty of the witness, without at all serving the accused.

In addition to Count Czartoryski's attestation, two distinct testimonies in support of part, at least, of the abbess's recital, have been published. One, in a letter by a lady (who signs herself, Anne Birt) addressed to the editor of the "Times," in which she says, "I think it my duty to state that, being at Posen in the month of July last, I saw the Abbess Mieczyslawska in the convent of the Sisters of Charity, on the very day she arrived there. She bore all the appearance of one having just completed a long and painful pilgrimage; her feet were swollen frightfully, and it was with great difficulty she could walk. She was interrogated in my presence by the Sisters of Charity, who informed me they had seen on her person the marks of the blows and stripes she had received.

* * * I heard her give the account of her sufferings, which filled all present with indignation and horror," &c. In exact conformity with the above, is the following letter from four Sisters of Charity of St. Vincent de Paul, published in the "*Univers*:"—"We, the undersigned, Sisters of Charity of St. Vincent de Paul, lately arrived in France, in consequence of the persecutions to which our order has been made victim by the Russian government in the province of Lithuania—persecutions which terminated in the dissolution of our congregation at Wilna—declare and certify

that, through the intermediation of our sisters at Minsk, we have had frequent relations with the Basilians who existed in that town. It is, therefore, with a perfect knowledge of the fact, and to bear testimony to the truth, that we affirm that there did then exist a convent of Basilians at Minsk ; and sign our names to this certificate. Done at Paris, this 8th of March, 1846, at the house of the Sisters of Charity of St. Casimir, No. 1, Rue d' Ivry."

Now, from all this, it seems exceedingly difficult to believe that an undue measure of public indignation has been meted out to the Russian ecclesiastical authorities, although perhaps the emperor knew not the extent of atrocity to which his proselyting spirit, and the court favour which success in that way secures, may have superinduced. It is, indeed, not only possible, but perhaps probable, that this fiend in human shape, Siemazko, forged the ukase, and the marginal note on the petition ; and that, therefore, Nicholas spoke truth when he told the pope it was all perfectly new to him. Yet the persecuting spirit of the Greek Church and the love of proselytising, are neither confined to Roman Catholics nor Jews ; and testimony concerning them rests on evidence of a far less startling and apparently apocryphal nature, than that of the Basilian abbess ; moreover, it is no new thing under the sun, for Russian ukases to speak very tolerant and liberal language, and yet their execution be carried on in a manner at which the Grand Turk would blush. This, again, may not be the fault so much as the misfortune of the czar. Well, however, would it be for some millions of human beings, could he learn from it, how unfit man, sinful, short-sighted, and prejudiced man, is to be entrusted with, how incapable he is of wielding absolute power.

The Protestants of Livonia have long known what is meant by Russian toleration ; and the negative persecution of exclusion from all the advantages and aids which a government can bestow, has, for many years, been familiar to every class among them ; though so long as daily labour sufficed to procure

daily bread, the peasant probably felt less affected by court disfavour, than the noble. But it is easy to conceive what fearful scenes of domestic discord and individual suffering are likely to arise from this state of things. Nor are these sufferings limited to the lower orders. The Protestant nobles and landed proprietors have their share of confessional endurance, not only by finding themselves excluded from all posts of honour or emolument, but by a thousand acts of petty and tyrannous annoyance, to which the government officials can with impunity subject them. The consequence is, that a petition, signed by nearly all the Protestant proprietors in Livonia, was recently presented to the emperor, praying that the government would purchase their estates, and permit them to emigrate to Germany, which was their original native land. It seemed highly probable that their request would be complied with, as, by this means, all the peasantry would have become imperial serfs, and no impediment any longer exist to their speedy conversion to the Greek church, the rules of which seem to admit of quite as much laxity, in matters of public faith, as those of the Roman Catholic. For example, the emperor lately published a ukase, at which all attempts at proselytising, by means of either promises or threats, were expressly denounced. Yet what says another ukase? "All who procure the adhesion of one hundred converts to the Greek communion, whether from among the heathen or the heretical, shall thereby be entitled to the distinction of the St. Anna order." Further, it is free to every peasant to join the Greek church, without, as heretofore, having to signify the same, either to his master or his clergyman, neither of whom have any right even to remonstrate with him on the subject. It is easy to perceive how the bribe of the St. Anna order, which elevates to the rank of nobility, may operate in tempting irreligious men of landed estate, to procure, by fair means or foul, the necessary hundred converts among their vassals; and equally plain, how the ignorant peasants are left at the mercy of the Greek popes (as the priests are called), without

either landlord or minister having the power to argue against their apostacy. The emperor, however, has not seen fit to grant the petition of the Livonian nobles. Whether, autocrat as he is, his Roman visit has taught him that European contempt will follow perseverance in the persecuting system; or whether, as is generally supposed, the King of Prussia has interposed his influence in favour of the sorely-tried Protestants under Russian sway, certain it is, that since the emperor's return from Italy, the proselyting zeal of the Greek clergy has been restrained in the Baltic provinces. Their oppression was one of peculiar hardship, from the circumstance that the free exercise of their religion was guaranteed to the Protestant inhabitants when these provinces were ceded to Russia; and the King of Prussia, who has so often appeared as the protector of Protestantism, might feel entitled, as he certainly would be inclined, to ameliorate the condition of suffering brethren in the faith. Yet, judging by analogy, we are more disposed to ascribe the present respite to a perception of the danger likely to accrue to the Russian empire, from an unchecked perseverance in the system of proselyting persecution. By attacking all religions save her own, it is evident Russia cannot escape drawing upon herself the hatred of all foreign nations; and, with respect to many of them, this has already taken place. Where is there a Jew or a Catholic throughout the wide world, favourably disposed towards Russia? And what is the cause? The persecution of both, of which Russia is guilty; and, as if that were not enough, she must attack Protestantism likewise, in the provinces of Livonia, Esthonia, and Lithuania.

It were well for Russia to consider whether, in event of any sudden foreign attack, this hostile bearing towards all other religions may not be found a dangerous concomitant to other political antipathies. However great is her population, however gigantic her area, she must fall before a general attack, since the whole extent of her European border is beset with religions which she has wantonly made her foes.

The Protestant Finn, who sees in the religious oppression of his Livonian and Esthonian brethren in the faith, a prophetic picture of his own, would, in event of a general war, joyfully hasten to the standard of his former countrymen, the Swedes. A German army would be welcomed, with open arms, by the German-descended population of Russia's Baltic provinces ; and with what enthusiasm would not the Roman Catholics of ancient Poland, from the southern Ukraine even to the northern Samogitia, hail any enemy of detested Russia ! When, to all these weak points, is added her Circassian war, the fate of Russia, in the event of a combined and simultaneous effort from Finland to Moldavia, could not long be doubtful. Such a catastrophe, however, is far from being desirable ; and it is much more agreeable to anticipate an abandonment of the recent proselyting spirit, and a return to Russia's earlier and better policy of universal religious toleration. Nothing short of this, combined with a liberal system of commerce, can enable her to re-acquire that favour in the eyes of Europe which she once enjoyed, more especially during the war of Liberation ; for due consideration and favour shown to foreign interests can alone win, for any state, the friendship of other nations.

CHAPTER XXI.

THE JESUITS OF THE NINETEENTH CENTURY.

The Character of the Jesuits—Authorities on this Subject—Education the Great Jesuit Engine—Jesuit Influence in Great Britain—Daniel O'Connell and his Jesuitry—Specimens of Modern Jesuit Teaching—Survey of those Countries where the Jesuits are tolerated—Conclusion.

THE rise and spread of Jesuitism is matter of history, while the services and merits of their order have so often employed the pens of both the learned and the witty, the priest and the layman, that it might have been supposed Jesuits were thoroughly known to the rest of mankind. And yet it is not so, for without impiety we may aver of Jesuitism in its essence and its practice, its far-sighted policy and its wide-spread ramifications, that it possesses a height and a depth, a breadth and a length, which passeth the comprehension of ordinary men. Yet enough may be discovered from various accredited authors, to enable us to form a tolerably correct estimate of the principles and practice of the order; and perhaps nowhere can a more terse and graphic epitome of them be found than in Brockhaus's *Conversation Lexicon*, a perusal of which well-written and authentic work must lead every impartial person to pronounce the Society of Jesus a bitter satire on his genuine disciples; since, from their beginning to the present

moment, their own aggrandizement, not the benefit of mankind, has been their aim and object; and they have sought to propitiate and ingratiate themselves more with states and princes, than even with the Roman Catholic, and far less with the gospel church. Yet these men, so justly branded as the most dangerous of all monks, who were characterised by one of their early generals, Francisco Borgia, as "creeping in like lambs and ruling like wolves, until they were literally driven away like dogs," now seek to realise the final clause of his allegory, by "renewing their youth like eagles" (be it remarked, still retaining the character of creatures of prey), so that unless the vigilance of human, or rather the kind care of divine government frustrate their attempt, we, or our immediate posterity, are likely to see days of sorrow, which the world fondly flattered itself were passed away, never to return. Could it indeed be asserted, that the Jesuits had become better by the lapse of time, had they relinquished their immoral maxims, and changed their religious sentiments (if indeed they deserve to be called religious) in any essential particular, did the admirable description given of them in Pascal's "*Lettres de Province*," no longer apply, did they now, though at the eleventh hour, even profess to recognise, in their capacity of instructors of youth, the wants and the requirements of the human mind, and the true and ennobling purpose of education, we might be less grieved at the prospect of their restoration, and more inclined calmly to await the proof of future years, as to whether their improvement were real or hypocritical. But since, far from having benefitted by the lapse of time, or being purified by misfortune, they have only become (according to the testimony of various credible writers* during the last ten years) more subtle, more

* Readers little versed in this branch of modern literature, are referred to the "*Catechismo de Gesuiti*," Leipsic, 1820. *De la Chalo-tais, Comtes rendus des Constitutions des Jesuites*, Paris, 1832. *Les Jesuites Anciens et Nouveau, par Simon*, Paris, 1826. *Les soirées de St. Acheul*, Brussels, 1826. Jordan's distinguished work, "*Die*

covetous, and more dangerous, it is surely a work of humanity, as well as prudence, to open the eyes of men, if possible, to the risk to which every social relation of life will be exposed, if the most powerful, persevering, wily, and mischievous of all secret associations should, under deceptive views of either its merits or its harmlessness, be suffered again to obtain an establishment amongst us. Perhaps few works are better calculated to do this than those of Adam von Bucher (of which a complete edition was published at Munich, in 1819, by Joseph von Klessing), as their perusal will suffice to show the views, principles, and secret springs of action, by which those holy fathers have ever been guided. Bucher was himself educated at a Jesuit seminary, studied at a Jesuit university, and bore, during a long life, the character of a truly devout, zealous, and blameless Catholic priest. The testimony of such a man must have great weight with all impartial persons; and hence his "Contributions to the History of the Jesuits in Bavaria," have ever been highly esteemed as historical documents. Yet, in this work, the hypocritical pretensions of the Jesuits to religion, and their genuine love of worldly power and earthly possessions (of which their conduct in Paraguay gives ample evidence), are painted to the life; their conduct, as teachers, laid open; their customs, manners, and rules of life, all plainly disclosed, together with various biographical notices and anecdotes, illustrative of their worth, whether in the pulpit or the confessional, as well as of their successful legacy-hunting and not infrequent suppression or forgery of wills. And what they were in his days, they are, and must necessarily be, to the present hour, since none of their principles or maxims has ever been changed.

After the Paris revolution of 1830 had exiled them from France, the Jesuits made their chief attacks upon Belgium,

Jesuiten et der Jesuitismus," Altona, 1839. And, in evidence of their deep share in the Belgian revolution, the well-known work, "*Das Scharze Buch oder die Enthüllte Propaganda Belgiens*," Altenburg, 1838.

Italy and Switzerland, although Germany was not wholly overlooked, as they attempted, and not altogether without success, to insinuate themselves under other appellations into various parts of the empire. More recently their strenuous efforts have been directed against Bavaria. But, in every place, their main object is to possess themselves of the sinews, and, as it were, to command the future fate of the nation, by getting into their hands the education of its youth, on whose facile minds their subtle sophistries, fair-seeming and gentle governance (gentle in the main, notwithstanding the degrading system of corporeal punishment which they advocate), seldom fails to make an impression favourable to their future influence. Without going all lengths with the pope, we may safely admit that in some very important respects—

“Just as the twig is bent, the tree’s inclin’d;”

and therefore would earnestly urge upon all who do not desire to see their sons become the dupes or the tools of Jesuits, the wisdom of withholding them from Jesuit seminaries. Their great capability as instructors, and their distinguished services in the various fields of literature, is the common cant of ultra-liberalism in the present day, even in Britain, in which stronghold of Protestantism the latest and boldest attacks of the order have been hazarded; and, if we may judge by appearances, not without having had just grounds for anticipating success. We have not room for entering into an examination of what Jesuits have given to the world in the different departments of science; but can fearlessly assert, that whoever chooses to institute a comparison between their productions, whether in theology, history, general science, or *belles lettres*, will find that neither their attainments, nor the use they have made of them, deserve the eulogiums which it has pleased their advocates or their pupils to pass upon them. The latter, indeed, may perhaps be excused for thus seeking to swell their own sails by a side wind of praise, while lauding the superiority of their instructors. It is undoubtedly strange,

and yet true, that very few enlightened Roman Catholics on the Continent (not personally connected with the order) can be found disposed to join in the praises so lavishly bestowed in England on Jesuits. Whence comes this anomaly? Is it because Britons have been so long unused to their machinations, that they have forgotten and cannot credit their danger and extent? Or is it that Puseyism familiarly called in Germany, "a bastard of popery," is paving the way for its corps of spiritual janissaries? Or, worst of all, is there reason to dread that Jesuits have not been so much strangers in Great Britain as was supposed; but that many of those who have gone, or ought to go, over to Rome, are in reality Jesuits, some of them in clerical robes, others in short skirts, as the Germans term that most numerous and most dangerous phalanx, who, not known as Jesuits, but on the contrary, appearing to earn their bread in some honest calling, whether of trade or as members of liberal professions, make their way into all classes of society, stir up the bigots of their own religion to oppose all education but what is under priestly rule, and, more marvellous still, succeed in getting Protestants to oppose it likewise; and thus contrive to make their greatest enemies subserve their plans, by resisting all education not introduced with the "shibboleth" of their party? This is a master stroke; for well do the Jesuits know that seminaries which would enlighten the mind without any ostensible dogmatic instruction, are infinitely more dangerous to them than seats of learning where Protestantism is professionally taught. Hence, their outcry in England as in France, that "colleges not under priest-rule are unchristian." The German author of a small but clever pamphlet, called "the Jesuit Plague," thus expresses himself on this subject:—"You kind-hearted liberals of Germany, who have sent addresses to the patriot, Daniel O'Connell, are not your eyes at length opened to his true character and your own folly? See you not, by his opposition to the anti-Jesuit French law of instruction, that he is a genuine disciple of Loyola? Wherefore, I would ask you,

does O'Connell so particularly desire an Irish parliament, and try to make his countrymen dissatisfied with a share in that of Britain, although the English constitution is allowed to be the most liberal that has ever yet existed? Wherefore but because he hopes an Irish parliament would secure to the Jesuits full swing and sway in the Green Isle? You, my countrymen, may applaud O'Connell as much and as long as you will; but you must dispense with my joining in it, for he was educated at St. Omer's."

But laying aside what Jesuits have or have not done for general science, as being, after all, a matter of infinitely less importance than the nature of their religious instruction, let us examine what they deem necessary for Catholic children to learn, and for those of riper years to practise, in order to secure God's favour here, and heaven hereafter. In pursuing this inquiry, we shall not go back to distant times, but quote from a catechism which was drawn up by a Jesuit Father, named Sconville, and which having been highly recommended by Bishop Laurent, the present enlightened papal nuncio in Luxemburg, is now used for the youth under his episcopal care. Bishop Laurent is, moreover, a man of eminent spiritual powers, having been able, as we learn from the Luxemburg (Catholic) Journal, to exorcise a possessed person so recently as 1842, and that so undeniably, that the evil spirit was seen going out of the church in which the exorcism took place. A few extracts from this catechism will probably suffice for most readers:—

"Q. Of what use is the sign of the Holy Cross?

"A. To destroy all sorts of sorcery, and to drive away the devil, ghosts, and all temptations.

"Q. In what place will each one arise in the resurrection?

"A. Each one will rise in that place where the largest portion of his body remains.

"Q. In what form will each rise again?

" *A.* Of a middling stature, with well-proportioned limbs, and each according to the sex previously possessed.

" *Q.* In what age shall we rise from the dead?

" *A.* In the age of Christ, as if we all were thirty-three years old.

" *Q.* Shall the world be inhabited again?

" *A.* Some think unbaptised children will inhabit it, but none else, not even the beasts.

" *Q.* Is it allowable to take one's wages or anything else due to us, in a secret, clandestine manner?

" *A.* He who will act safely in this, must ask his priest.

" *Q.* Must stolen goods be restored, and the injury made good?

" *A.* Yes, and to those to whom it belongs, if possible.

" *Q.* If the owner is unknown, what is to be done?

" *A.* It must be given to God, as the Master of all, in the way of masses, alms, &c., for the benefit of the owner.

" *Q.* Are there any more church laws?

" *A.* Oh yes, there are others.

" *Q.* What are they?

" *A.* It is commanded, for instance, to pay tithes.

" *Q.* Of what should tithes be paid?

" *A.* According to right, of everything, but the custom of the place must decide.

" *Q.* Is it a sin not to pay tithes?

" *A.* Yes, it is a great sin.

" *Q.* How does the church punish the non-payment of tithes?

" *A.* She commands that such as do not pay, shall be excommunicated, and not restored until they have re-paid all.

" *Q.* What if they were wicked priests who should get the tithes?

" *A.* Honour is still due to them, for they remain vicars of God.

" *Q.* Where is hell?

"A. Hell is in the middle of the earth.

"Q. Is hell very large?

"A. Not very, for the damned lie packed in it one upon another, like the bricks in a brick oven."

Such are the instructions which a Jesuit bishop of the nineteenth century thinks suitable for improving the heart and mind of Roman Catholic youth.

As a specimen of Jesuit devotional exercises for those of riper years, we may give a few extracts from a work published in 1764 by Father Pembie, entitled, "*Pietas quotidiana erga S. D. Matrem Mariam*," (or daily devotions to the Holy Mother Mary), and in which the following modes of propitiating her are recommended:—

"First. Undertake a mental pilgrimage, and visit, in spirit, all the miracle-working images of Mary, throughout the world.

"Second. Repeat the "Magnificat" six times, in honour of the six persons who were present with St. Elizabeth at the time of the visitation of our Lady.

"Third. Repeat nine psalms in honour of the nine months during which Christ abode in the Virgin's womb.

"Fourth. Repeat every hour of the day, 'Holy Mary, make me meek and chaste!'

"Fifth. Worship during the night towards a church dedicated to the Virgin.

"Sixth. Offer to her the first cherries which come to table.

"Seventh. Scourge thyself, box thine ears, and pray the Virgin to present these blows as sacrifices before God.

"Eighth. Engrave the name 'Mary' on thy bosom with a knife, or corrode it into the flesh.

"Ninth. Kiss the name "Mary," as often as you see it.

"Tenth. Send pious thoughts to the greater Mary in Rome.

"Eleventh. Make verses, or repeat them in her honour, as,

for example, that devout hymn addressed to her hair-comb (there are five verses, but the last will suffice) :

“In all dangers give to us thy care,
Shield us from them with thy precious hair ;
Safely by thy curling locks us guide
To the city where all joys abide.’

“Twelfth. Tell the Virgin you would be willing to give up your place in heaven to her, if she had not one already.

“Thirteenth. Implore Mary to get you an audience by her Son.

“Fourteenth. Repeat ‘Mary, hail!’ twelve times a-day, in honour of the twelve stars which encircle her head.”

Some other directions for honouring the Holy Virgin are not fit to meet the public eye ; but these are enough, if not more than enough, to show what contemptible puerilities those “benefactors of the human race,” as Mr. O’Connell calls them, have substituted for the sublime doctrine and worship taught in the Bible. Nor ought we, perhaps, to wonder that, with such a mode of instruction, they should dread the injurious comparison which must be made, wherever real learning and true enlightenment supersede their superstitious and degrading educational system. When, moreover, the immense stake for which they play is considered, we could scarcely blame them for making all possible (were they but lawful) efforts, to retain a position of such incalculable influence. To judge of that influence, let us turn our eyes away from those countries where they appear openly in the garb of their order, to where they have existed by sufferance only, and perhaps wholly unknown to the mass of the people. As an example of the first, we may instance France, where, though the Jesuit order, *per se*, appeared so small as to be by many held wholly unimportant, the affiliated societies which follow its secret rules obey its directions, and, as it were, move like moons around the Jesuit sun, are alarmingly numerous. They, in fact, cover France as with a net, and are of all grades of

society. There are not only aristocratic and plebeian, but *Tièrs états* societies, yet not one which does not contribute its quota of revenue.

The Society of St. Vincent de Paula numbers 2,000 members in Paris alone; but its adherents in the provinces are countless. The brotherhood of the "Immaculate Heart of Mary" has 50,000 members in Paris. The St. Augustine brethren and the missionaries for the distribution of pious books, are the most active agents of the Jesuit propaganda. Their associations for the spread of the faith contain 800,000 members, every one of which contributes five centimes per week to the funds. Austria and Bavaria do not admit Jesuits under their own name, but they are well represented by the Redemptorists, and especially well served by the "Sisters of Mercy," and those of "the Sacred Heart," most of whom are only female Jesuits, and bound by the same secret instructions as their father confessors, whose views they further with blind devotion and unwearied zeal. And what are the fruits of these Jesuit manœuvres? Family disunion, confessional hatred, oppression of Protestants, and, as consequent thereon, a deeply-felt, though not openly-avowed, discontent.

If we turn to those states where Jesuits are sanctioned by law, what do we find? In the papal dominions, absolute rule; oppressive tyranny; a starving population; the finances in disorder; the schools in decay; public security endangered by bands of robbers; all freedom of action restricted; a constant succession of unripe or betrayed conspiracies occurring; and the head of Christendom lending money to the state at most Jewish interest. In Modena, despotic power; yet a ceaseless interchange of the wildest anarchy and the most ruthless tyranny. In Sardinia, absolute power; the Protestants on a lower footing than the Jews. In Naples, despotism, revolutions, executions, famines; all advancement at a stand. In Spain, a wholly disorganized nation, the sport of factions, who rage against each other with a reciprocally annihilating violence. It may be said, the Jesuits are banished thence.

True, they are so *de jure*, but *de facto* they are there in hundreds, but in short skirts, nor will they ever desist from their endeavours at a formal re-instatement, for which, indeed, they may more confidently look, since the return of the pious Christina to watch the opening blossom of her royal daughter's mind. Her relative, the amiable and unhappy queen of the French (so dextrously do Jesuits know how to adapt themselves to the most opposite characters), is said likewise to weep and tremble beneath their sway; for they have persuaded her that the early deaths of the Duke of Orleans and the Princess Marie are judgments from Heaven on account of the disfavour shown to the Jesuits; and by consequence that their restoration can alone rescue Louis Philippe and all her other dear ones from the sword, now suspended as by a single hair over their devoted heads.

In Ireland, Jesuitism stalks abroad almost unmasked; and is it not, with its day-light assassinations, nightly fire-raising, and wholesale murders, become almost a disgrace to civilized nations, while even England suffers under the infliction of more than one establishment of this moral pest? And what is the result? English nobles laud and defend the holders of principles such as every English heart abhors. No wonder, then, that Rome triumphs over England's tendency to popery, and hails Puseyism as her best ally.

There are two accusations against Romanism, which its advocates either boldly deny, or refer back to the dark ages; and hence, as wholly inapplicable to our enlightened days. The first is, the prohibition of the Scriptures to the laity; the other, the denial of salvation to all without the pale of the Roman church. But how do modern Jesuits stand, when tried on these two points? Pope Clement XIV. dissolved the Society of Jesus; and his successor, Pius VI., and the sharer of his sentiments in regard to that order, recommended the reading of the Bible as salutary. Pius VII. restored the Jesuits, and, with equal consistency, prohibited the perusal of the Scriptures, denominating the Bible Society a most cunning invention of Satan,

for the undermining of the foundations of religion; while Leo XII., another patron of Jesuitism, declared in plain terms the Bible to be, in respect of the laity, the gospel of the devil, instead of the gospel of Christ. A modern Jesuit, named Fabius, has declared all religious confessions besides the Roman, to be "hot-beds of sin, and cisterns of the wilderness." The Arch-Presbyter Weber openly termed Lutheranism a patched-up beggar's cloak; and the now zealous Jesuit priest, Görres, who figured during the revolution as an equally violent Jacobin (one of the many evidences that extremes meet), does not hesitate, in the present day, to pronounce the Reformation "the second fall of man." Such have been, in modern times, a few of the results of Jesuitism on civil society, and its operation on ecclesiastical matters; and they seem sufficient to arrest the attention and alarm the fears of the most careless, at the thought of such a society obtaining legal sanction to its proceedings, and establishment in Protestant lands. May the great Head of the Church, in whose hand are the hearts of kings and of rulers, ward off the danger which appears now to threaten Britain, from their inroad; and may all his people be doubly alive to the duty thus imposed on them, to watch and pray; so that, should "the enemy be permitted to come in like a flood," they may be able to raise up the standard of the Lord against him.

APPENDIX.

SINCE the foregoing pages have been sent to press, the German Catholic cause has made a great and unexpected advance, in consequence of the decision to which the Hanoverian, Saxon, Wirtemberg, and Saxe Weimar governments have come, to admit its adherents to all the civil rights and privileges enjoyed by other tolerated Christian sects; with permission to hold divine worship in Protestant churches (with consent of their respective congregations), though without ringing of bells; and, still further, by the effectual remonstrance of the Saxon with the Austrian government, by which, as far as the natives of Saxony are concerned, the late prohibitory edict against German Catholics entering the Austrian territory, may be considered as annulled. It is now arranged that the religious belief of Saxon German Catholics travelling to Austria or its dependencies, shall not be alluded to in their passports. The King of Hanover's recognition of the Hildesheim seceders from Rome, was conditional upon their adoption of the Schneidemühl confession of faith, which he conceived necessary to his regarding them as a Christian sect, and the condition has been complied with, we must hope from conviction, and not necessity. Prussia, and indeed all the other Protestant states of Germany, are expected soon to follow with similar modified and provisional recognitions; which, indeed, the immense numbers, as well as great respectability

of those who have joined the new denomination, render almost imperative on their respective governments.

A few events have also occurred which it seems desirable briefly to touch upon, in order to bring the present state of the reform movement as fully as possible before the public. Even as early as April, the reconciliation between Czerski and Rongé, as announced by the latter, through the medium of the newspapers, gave just ground for alarm as to the soundness of the religious principles of the Schneidemühl pastor. But since then a published explanation by him has happily put the affair in a totally different light. We thereby learn, that Czerski went to Rawiecz to meet Dr. Theiner only ; and found, to his surprise, Rongé also had arrived—that the latter offered the hand of reconciliation ; professed to see that the Leipsic formula was defective ; and declared his resolution to propose a more definitely Christian formula at the first synodical conference—that Czerski, having been previously deeply aggrieved by Rongé, was induced, by the fear of appearing implacable, to give his hand in return ; but that he did not thereby intend to express any unity of sentiment with Rongé, except in opposition to Rome, and in as far as the Silesian reformer professed the principles of positive Christianity. The presence, and probably the counsel, of Dr. Theiner, of whose evangelical views no doubt has ever been entertained, served, we may suppose, to confirm Czerski in a line of conduct which ulterior events have doubtless shown him to have been imprudent, not to say sinful. The meeting of the reformed synod, which took place at Breslaw on the 3rd of June, has removed even the flimsy veil of Christianity which Rongé had still retained, and displayed his Socinian views in naked deformity. Dr. Theiner took no part in the discussions there carried on ; having, since February last (a few days after the Rawiecz meeting), withdrawn altogether from any pastoral or other connexion with Rongé ; but, by no means from the reform cause, to which he continues steadily attached.

A synod of the Apostolic Catholics is announced as about to be held in Berlin on the 22nd inst., at which it is expected Dr. Theiner will appear openly on the Lord's side. Czerski is known to have gone to Breslaw for the purpose of conferring with him on the subject; and we may hope, that on occasion of his own approaching visit to London, he will so fully identify himself with the holders of the doctrines of positive Christianity, as to remove every shadow of uneasiness from the minds of Christian well-wishers; and, at the same time, every occasion from "those who seek occasion" to malign all who are sufficiently earnest in religious matters, to esteem it their duty to think and act for themselves on the subject; although, by so doing, they must separate from the herd of mere hereditary professors, whether Catholic or Protestant. Another important step in the reform movement, is the partial recognition of the dissidents by the governments of Hanover and Saxony; and a third event, which may essentially operate in their favour, is the death of Pope Gregory XVI. without his having fulminated the long-threatened papal excommunication against them. His successor, Pius IX., is described as a man of liberal views, considerable talents, great moderation, and much simplicity of manners. He is, moreover, said to be thoroughly convinced of the imperative necessity of radical and extensive reforms taking place in the Romish church, in order to ward off impending defections from it. He has already begun the work of retrenchment in the pontifical suite; has reduced the thirty-six office-bearers, supported by the late pope, to eight; discharged a large proportion of the Swiss guard; sold the immense papal stud of carriage-horses, and resorts to most of his sacerdotal functions, either on foot, or in the plainest and most unpretending equipage. He has further announced his hope of being able, by economy and good management, to free the patrimony of St. Peter, within eight years, from the enormous debt with which it is now burdened, and to which Gregory XVI. very largely contributed; although he contrived, at the

same time, to amass a prodigious private fortune, all of which he has left by will to his own relatives. This proceeding has given high offence to the Roman people ; and the more so, as it is in direct contradiction to the canon law, which affirms that, whatever property a Romish priest acquires, during, and by his ecclesiastical office, must, at his death, revert to the church ; that is, be by him devoted to charitable and pious uses. The members of the German college in Rome are particularly scandalized by Gregory's conduct in this respect, on which their countrymen of all grades freely animadvert, exclaiming against the gross inconsistency of which the " infallible head of the church " has been guilty, in contravening, at his death, that canon law, of the inviolability of which he was, throughout his whole pontificate, so peculiarly staunch an upholder, and on which he rested his defence for supporting the late Archbishop of Cologne against his sovereign. " It is sad," cry the heretics, " to see the spiritual head of Christendom identifying himself with the veriest worldling, by showing the difference he makes between *meum* and *tuum*. Of the spirit which animates some of the hierarchy he has left behind, we may judge from the following account of a funeral oration, delivered at Naples, on occasion of the demise of Gregory XVI., by Monseigneur Luca, Bishop of Aversa. It being according to etiquette that the *corps diplomatique* should be present on such an occasion, the papal nuncio warned the bishop to avoid every offensive political allusion. But, so far from following this prudent counsel, Monseigneur took upon himself to criticise, in no measured terms, the religious and ecclesiastical state of Europe. He began with France ; touched on the commotions to which it had been subjected ; mourned over the errors of the Abbé Lammenais and the scandals which the opponents of the Jesuits had introduced into the French church ; but expressed consolation in reflecting on the re-awakened piety of the French nation, and the support which the late pontiff had found, amid all his trials, in the devout virtues of the reigning monarch.

Prussia came next in order; and, after alluding to the persecution of the Archbishop of Cologne, the preacher ventured, though in the presence of the Prussian minister, to aver that the late king "had been overtaken by the judgment of God."

Russia next came under the lash. The emperor was denominated the modern Tamerlane; and, after a violent philippic regarding the late persecutions of the Romanists in Russia and Poland, the orator proceeded to compare the conference of the late pope with the "northern despot," to that of the holy Leo with Attila, saying, as Leo had stopped the career of the fierce Hun, so Gregory XVI. had checked this modern innovator in his ruthless course. It may be fancied how the Russian minister looked during this tirade. Spain, Portugal, and especially England (probably from regard to her late zealous advocacy of the Jesuits), were mentioned with much consideration. Austria, strangely enough, was passed by without notice. As Russia and Prussia alone had the honour of being formally attacked, the ministers of both courts gave in notes of remonstrance to the nuncio, who, however, excused himself by pleading severe illness, which had debarred him from a previous examination of the offensive oration. With such clergy, papal moderation must be a virtue of peculiarly difficult exercise; and should Pius IX. persevere in public retrenchment and private devotion, simplicity and austerity, it may justly be doubted whether even his comparatively early attainment of St. Peter's chair, and the robust health he has hitherto enjoyed, will suffice to secure him against the accidents which have so frequently shortened the lives of reform-loving pontiffs. Under his rule, at all events, the reform cause has little to fear from persecution; but it may be more efficaciously assailed if he succeed in removing some of the crying abuses, and in checking that hierarchal insolence and tyranny, which have proved the ruling incentive with very many to withdraw from the Romish communion.

“ADDRESS OF THE FREE CHURCH TO THE GERMAN
CATHOLICS.

“*To the Rev. Messrs. Rongé, Czerski, Kerbler, Eichhorn, Licht, Waymarski, Dr. Schreiber, Dr. Theiner, and other Members and Friends of the New Catholic Church of Germany.*

“Much respected Sirs,

“As Convener of the Free Church of Scotland’s Committee of Correspondence with continental and other churches, I am instructed by the committee, and also by the General Assembly, which has lately adjourned, to address you on the great religious movement which has recently taken place in your country, and with which your names are associated. I feel some difficulty in the task, not from any hesitation as to the way in which you should be addressed, or as to the reception which my communication is likely to meet with at your hands; but from my imperfect acquaintance with the precise character of your movement, the stage which it has reached, and the views which it would, therefore, be most useful to bring before you. In common with multitudes, the committee, of which I am convener, having heard, with the most lively satisfaction, of the manly course which you have pursued, is most anxious to express its sympathy, and to encourage you to follow out what you have begun. Should, therefore, any thing escape from my pen which does not correctly describe your position, or which may seem to attribute to you sentiments which you do not hold, I trust you will forgive me, and trace the error to the true source—the imperfect knowledge which we have in this country of your movement.

“Allow me, first of all, to express the sincere and universal joy which your secession from the Church of Rome has awakened. We thank God for the new German movement; and regard it as one of the signs of the wonderful times in which we live. You may have received many congratulations from public bodies, near and at a distance; but you can receive none more warm than from the Free Church of Scotland.

Though we have not left the church of our fathers; though, on the contrary, we hold that we are the Church of Scotland, yet, recently called, by the voice of conscience, to renounce our connexion with the state—called upon in various ways to suffer in consequence of this step, we can all the better sympathize with others who, in the providence of God, have seen it to be their duty to protest against the church in which they were baptized and brought up, and who, in consequence, have been exposed to trials of different kinds.

“We rejoice that, unlike not a few, whose knowledge of divine truth and professed principles ought to carry them out of the Church of Rome, but who, from various false motives, still cling to her communion—you, guided and sustained, we trust, by the Lord, have had the courage to declare yourselves a free church. It is the plain and solemn duty of all who would not partake of the sins, or receive of the plagues of the spiritual Babylon, to comply with the call of God’s Word, no matter what it may cost—“Come out of her, my people,” (Rev. viii. 4). No doubt this is an important step which may involve you in serious consequences, if it has not already done so. You can expect nothing, but that the Church of Rome, including many dear friends, will be very angry; and, it may be, let loose persecution against you. It is possible that you may meet with little sympathy from some Protestants, of whom better things might have been anticipated. They may be displeased because you have not all at once gone so far as they could wish; or, because you have gone farther in simple obedience to the Word of God, than they have gone themselves. But, whatever may be the feelings with which you are regarded in some quarters—whatever may be the treatment which the civil power may mete out to you—in withdrawing from the apostate Church of Rome, you will enjoy the approbation of your own consciences, and of the great mass of the intelligent and the good in all Christian churches. Above all, if you are animated in this step, as we trust you are, by the sincere love of the

truth as it is in Jesus, you will receive the approval of the Great Head of the Church, whose favour is an ample compensation for all trial and sorrow. It affords us of the Free Church of Scotland, the greatest satisfaction to commit you and your people, by intercessory prayer, to his protection and guidance. We implore Him to shield you by his providence from every outward danger; to direct you by his word and his Spirit; to keep you from every misapprehension and error; to preserve you from giving any just cause of offence; to lead you into all truth, and to prosper, spiritually and abundantly, the great work in which you are engaged; so that your movement may prove the commencement of a real and lasting reformation, not only to Popish Germany, but to Popish Christendom.

“While we express our warm-hearted sympathy and hope, we are, at the same time, anxious to be useful to you. It is the best expression of our love, to seek to lead brethren into the knowledge of the truth, and to guard them against all hurtful error. You will, therefore, bear with us while we offer one or two suggestions. Amid the conflicting sentiments respecting your movement which are abroad, we have anxiously turned to the authoritative confessions of faith, which have been given forth, by at least some of the parties of whom you are the recognised leaders. Now, in what professes to be the confession of faith of the congregation of Leipsic, consisting of twenty-nine articles, we meet with very much which is admirable—the whole indicating great progress, and calling loudly for gratitude to God. At the same time, here are statements, particularly in regard to the first four articles, which, it may be, admit of a sound and scriptural interpretation, but which will also allow of an interpretation fatal to the principles on which a truly evangelical church can be built. It is said, Article 1. :—

“‘The foundation of the Christian faith should be solely and exclusively the Holy Scriptures, and reason pervaded and actuated by true Christian principles in their interpretation.’

If the meaning of this be, that reason, in the exercise of private judgment, and solemn responsibility to God, and seeking and relying on the Holy Spirit, without whose teaching, reason is fallacious, is to interpret the Word of God as the exclusive rule—the statement is scriptural—in harmony with the confessions of faith of all Protestant churches, and safe from any injurious consequence. But, if the meaning be, that reason—the poor, blind, and fallible mind of man—is to be raised to the rank of Holy Scripture, and constituted along with it the sole and exclusive foundation of the Christian faith, what is this but re-introducing that very human authority in religious things, in a new form, of which you complain in the Church of Rome, and from which you have broken off? What is this but building afresh what you have just pulled down? Surely nothing is more uncertain than the reason of man, varying with individuals and ages; yea, in the same individual at different times. Plainly the only and exclusive rule of faith is the Word of God, as discovered by the teaching of the Spirit of God.

“In the 2nd Article it is said—‘The community accepts the Apostolic Creed as its own. It is the problem of the church, as of the individual, to reduce its contents to a living recognition, corresponding with the principles of the age.’ Is the meaning of this, that the articles of the Apostolic Creed are to be made to correspond with the principles of the age? So far as these articles are founded on the Word of God, they are immutable like itself. To suppose them to admit of being adapted to the current spirit and prevailing principles of the age, is to suppose that they are not fixed and true—indeed, it is to entertain a notion inconsistent with the very idea of a Divine Revelation. From the nature of the case, a revelation must be perfect, and so unchangeable.

“Article 3rd bears—that in ‘the difference of statement and interpretation, with regard to the given contents of the confession of faith, the community finds no ground for excommunication or anathematizing.’ If by this be meant,

that men ought not to be subjected to civil penalties for difference of opinion as to the doctrines of their confession, the sentiment is unexceptionable—in harmony with Scripture and enlightened experience. But if it be meant, that a Christian church is not to exclude from its membership even those who deny and ridicule the most important articles of its faith, this were to introduce a latitudinarianism—repugnant to the love of truth, and to the spirit and examples of the Word of God. Scripture recognises excommunication in serious cases, among the instruments of discipline. It may be natural for you, smarting under the outrageous interdicts and anathemas of the Church of Rome—utterly unscriptural in their character—to reject the warrant and entire doctrine of excommunication. But properly, scripturally understood, this part of church discipline is kind and gracious. It is intended, by solemn emblem, now to warn grievous offenders of the rejection to which they will certainly be exposed on the great day, if they persist in their enmity to the truth, and in their love of sin. Hence, the apostolic excommunications were inflicted in love, that the soul might be saved, not destroyed, in the day of the Lord Jesus. 1 Cor. v. 5.

“Lastly, the 4th Article teaches, as an inference from the above, ‘That no one should be anathematized on account of the exercise of the right of free enquiry conceded to him, because,’ it is added, ‘it is impossible to fix a completely definite rule of faith for the human mind.’ No one, certainly, should be anathematized, in the sense of being either civilly or ecclesiastically punished, for the mere exercise of the right of private judgment. But if, in the exercise of this undoubted right, a man, through his own innate depravity, or any other adverse influence, comes to entertain theological views at variance with the standard of truth and morality, and injurious to the best interests of the church with which he is connected, surely it is the duty of that church, without inflicting civil pains, to separate him from its communion. To say that it is impossible to fix a completely definite rule

of faith for the human mind, is to say, that the Word of God is not a definite or perfect rule. There may be differences among Christians acknowledging the authority of the Word, what articles should, and what articles should not, form terms of church communion. But there should be no question among men who have professedly received a divine revelation, both that it is a definite rule, and that, through it, God's mind, as to church membership, may be ascertained. Why should it be impossible, with a Divine Word in our hands, to fix a completely definite rule of faith for the human mind? Was not the Word given, among other things, for the express purpose of determining men's religious faith? Apart from this, where, comparatively speaking, is its value?

“Respected Pastors.—A few other points might, perhaps, be noticed, but these are the most important. We beg it may be understood we do not charge you or your flocks with holding the views on which we have animadverted thus freely. It is possible that you hold the articles of the confession of faith, on which we have been commenting, in a correct and orthodox sense; but the language, at least, is open to serious misunderstanding, and the points involved are so important, especially at the starting of a new Catholic church, that you will forgive our anxiety in pointing out what, in common with all sound evangelical churches, we believe to be both erroneous and dangerous. It cannot be too frequently or too earnestly pressed upon our minds, that the Word of God, as spiritually discerned, is the only rule of faith and duty; that it is perfect, so as not to admit of any change or improvement with the progress of time; and that the relation of men to the Christian church, and their separation from it, must be determined by the principles and rules which the Word supplies, and not by notions of human reason or liberty. If God has spoken, we may be sure that his mind admits of being ascertained; and, if so, that is our imperative duty to know, believe, and obey it alone. It is this which constitutes the grand distinction between the religion of God and the religions of

men—the one is determined by the Inspired Word—the other, by the mind of men, whether reason or superstition.

“Rejoicing to learn that, as befits your position, there is a strong desire for the Word of God among your people; and anxious, at the same time, to testify our solemn conviction, that this is the exclusive standard and storehouse of divine truth, we shall be glad to aid, in any way which may be deemed most desirable, in furnishing you with copies of the Sacred Volume. Many of our people have already, and for years, contributed to the dissemination of the Scriptures, in your native language, in the northern parts of Germany; and nothing would rejoice our hearts more than to put into the hands of all your people, copies of the Word of God, and to call upon them to read, and study, and interpret its pages for themselves—subject to no authority save a solemn sense of responsibility to the Author of the Bible, and humble and prayerful dependence on the Holy Spirit, to enable them to understand and receive the truths and rules revealed. Meanwhile, as a token of our good-will, and anxiety to be of spiritual service to you, we have been at the pains to obtain a translation, into your language, of a brief and popular summary of our religious faith and practice as a church, of which we beg your acceptance, and to which we call your earnest attention, ‘The Shorter Catechism of the Westminster Assembly of Divines, with Scripture Proofs.’ We may add, that the summary is one in which, with a few exceptions, all the branches of the Church of Christ in Scotland, though differing on matters of external order and administration, cordially agree; and that it constitutes the primary religious instruction which all our Scottish youth receive, and which has had an important influence in forming the national character. We cannot doubt that there is very much of it, if not all, in which you will concur; you will observe, that it describes the Scriptures of the Old and New Testaments, as not only a rule (as if there were others), but ‘the only rule to direct us how we may glorify and enjoy God.’

“You will also remark, that it brings prominently forward the doctrine of gratuitous salvation.

“Permit us, in conclusion, to advert to this as one of the chief peculiarities of Divine Revelation. The 33d question asks, ‘What is Justification?’ The answer is, ‘Justification is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.’ We have not had an opportunity of certainly learning from your publications which have reached this country, whether this be a leading doctrine of the New German Catholic Church, or not. We earnestly trust that it may be so. We are persuaded that it is a grand doctrine of the Word of God—that it lies at the foundation of many other doctrines—and that it is so important as to give a character to the entire religious system, of which it forms a part. We are persuaded that it constitutes the leading distinction between the religion of God, and all the religions of men—in other words, between what is true and what is false, in the most important interests of men, for time and for eternity. It is the antagonist of Rome at every point. What question can compare, for one moment, in importance with the question—How a perishing sinner may be justified with God? and what answer can surpass, in interest and preciousness, the reply, that he is justified—not by works, services, or sacrifices of his own, or of his priest—but by the free mercy of God, through the righteousness of the Lord Jesus Christ, the one High Priest, received by faith—that he is pardoned and accepted by God, in a way which lays an immediate foundation for peace, and holiness, and joy? Suffer us to invite your attention, and that of your flocks, with all affection and earnestness, to this great and most important of doctrines. Apart from a correct understanding and cordial reception of it, any abandonment of Rome is a mere lopping off of a few superfluous branches, while the root and substance of the tree remain the same. What avails it to carry your people out of the Church of

Rome, if they are still to expect to be saved in the same way, by their own works, in one form or another? Besides, men standing on the same foundation with Rome, will have a strong tendency, when tempted, to return to her communion. They have, after all, made no real change. There is one feature in your writings which have reached us, with which we have been much struck, and in which we need scarcely add that we cordially sympathise—we mean, your hatred of oppression, and your love of liberty and freedom. It is a precious boon—valuable in itself, and valuable in its bearing upon every thing else; like health, its value can scarcely be exaggerated. The kingdom of Christ is, indeed, the freest kingdom on earth. But, permit us to remind you, that there are few, if any, religious doctrines which so immediately affect it, as the doctrine of salvation by free grace without works. That doctrine, in the highest interests of man, sets him completely free from the thralldom of his fellows, from the impositions of the Church of Rome. It brings salvation to him at once, and directly from God; and its sense and benefits are kept alive by the free, prayerful, and perpetual use of the Holy Scriptures, at once the sign and the instrument of religious freedom.

“On every account, then, for your own sakes, and for the sakes of those who are to arise after you, from the value of the doctrine in itself, and in its consequences upon other doctrines, from its influence on general religious liberty, let us encourage you to study well the great doctrine of gratuitous salvation, to be familiarly and experimentally acquainted with it, to give it the prominence in your teaching which it possesses in the Word of God, and never to forget that it lies at the foundation of all real and permanent reformation in the Christian church. Ecclesiastical tyranny, on the one hand, and the enthusiastic love of freedom on the other; the applause, too, of men, may lead for a time to important religious changes; but all history proclaims, that it is only where this central truth of divine revelation is understood and propagated, that the

individual soul can be blessed with peace and purity, and that the reform of the collective church can be permanent, and truly worthy of a sacrifice. If the doctrine of salvation by the free grace of God, without works or deeds of law, be so important, the foundations upon which this doctrine proceeds, and the other truths which are essential to its success, cannot be less precious—such as the divinity of the Son, and the deity and personality of the Holy Spirit. The Church of Rome, and some Protestants, unworthy of the name, may neutralize or deny these glorious doctrines—the one, by raising a creature to the rank of a Divine Redeemer—the other, by rejecting the divinity of the Son altogether; but those who bow to the supremacy of the Word know, from its testimony, as well as their own experience, that it is only on the ground of a divine atonement having been rendered, that a free salvation can be offered; and that such are the depravity and moral weakness of man, after all, that nothing short of the grace of a divine agent, even the Holy Spirit, the third person of the Godhead, can persuade the sinner to accept of the gratuitous salvation which has been provided, or to walk forward in the way of a holy and joyful obedience.

“Of course, it is scarcely necessary to remind you that, independently of the doctrine of justification by faith without works, we hold and continually urge the doctrines of the divinity and personality of the Son, and of the Holy Spirit, as most clearly revealed in the Word, above mere human reason, but not inconsistent with its enlightened dictates; that we hold them as great and peculiar truths of revelation, standing on an independent basis of their own—in themselves most important—while we rejoice in them from their connection with the scriptural method of a sinner’s justification and sanctification.

“In conclusion, permit us to express our earnest hope, that while you abandon the false doctrine of Rome, and are kept from the false doctrine of many bearing the Protestant name, you will also be delivered yourselves, and strive, by God’s grace, to deliver your flocks, from the corrupt practices of

the world, sunk in slothfulness and sin. There must be a correct evangelical creed, in order to scripturally moral and religious practice ; but there may be a correct creed without a correspondingly correct deportment ; and, therefore, do we beseech you, for your own sakes, and for the sake of your people, but especially for the honour of divine truth before men, that you be separated from every evil work ; from all unlawful compliances with the spirit and course of the world ; yea, that you adorn the doctrine of Christ, so that no enemy shall have it in his power to say, that your separation from Rome was dictated by a desire to escape from the restraints of self-denial, and to live as you pleased, in carelessness and sin. You cannot be ignorant that the great mass of men judge of a religious system, and of a Christian church, by the moral and spiritual character of its supporters. They have no other mode of judgment. May the character of the office-bearers and members of the new Catholic church be so noted for non-conformity to the world, for purity, humility, gentleness, loyalty, benignity, that all spectators shall be constrained to draw the inference, that you belong to the school and family of Jesus. We, as a committee of the Free Church of Scotland, shall be delighted to hear from you by letter, or should any of your number visit our country, to show you every Christian kindness in person. Meanwhile, we pray that, proceeding on the exclusive authority of the Word of God, you may know and teach the doctrines to which we have referred, more and more, and rejoice in their preciousness. We also pray, that you may be the instruments of making them known yet more and more extensively ; that you may be guided in all your perplexities, and sustained in all your difficulties, by the grace of God and the Spirit, and that you may be the honoured instruments, in his hands, of rearing a temple dedicated to the honour of Jehovah, destined never to pass away.

“JOHN G. LORIMER, *Convener*.

“*Edinburgh, July, 1845.*”

ADDRESS FROM THE LEADERS OF THE FRENCH EVANGELICAL, TO THOSE OF THE GERMAN CATHOLIC CHURCH.

“‘Salvation and peace from our Lord Jesus Christ!’

“‘All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’ (Matt. xxviii. 18, 19).

“‘Where two or three are gathered together in my name, there am I in the midst of them.’ (Matt. xviii. 20).

“Beloved Brethren,

“The divine promise which the Redeemer of mankind gave at the moment of his departure from this earth, is daily more and more fulfilled. It is in vain that despotism and ignorance vie with each other in trying to quench the flame of eternal and divine truth. In vain do they strive in all portions of the world, but especially in Germany—a land so rich in science and religious feeling, to uprear the altars of error, superstition, and falsehood. The fetters of bondage are at length broken, and the gates of hell can no longer prevail against the ‘Word, which was made flesh.’

“How heartily, therefore, do we wish success to the noble efforts you are now making, and how deeply do we rejoice over the proofs of sympathy which you everywhere meet with. Oh, may God himself fill you with a lively, pure, and unflinching faith! May he strengthen you for the hard conflict which you have to fight in defence of his law! Then, beloved apostles of the Master whom we serve, will your way be safe and sure. How could it indeed be otherwise, since you, like ourselves, far from having any desire to overthrow the altars of our fathers, come with the gospel in hand, to rebuild them in the hearts of your sons? You have perceived, dear brethren, that it is no faith of human origin, no newly-invented or discovered faith, which ought to be promulgated through the world; for such, the nations would look to us in vain. No, no; we seek to establish the doctrine of the pure religion of

Jesus Christ, unchangeable and divine as its author; confirming and comforting the soul; rich in precepts, equally important to our head and heart; in one word, it is the Christian religion, brought back to that original, fair, and affecting simplicity, in which it shone in the apostolic times, and not a danger-bringing doctrine of the understanding merely, which discourages the soul, drives it from doubt to doubt, from denial to denial, and leads to annihilation of faith, and utter despair. Happier than our brethren in France, you enjoy almost everywhere the free exercise of your worship; and, if here and there restraints interfere, they are less the results of arbitrary attack, than the consequence of existing state arrangements, which, in so large an empire as that of Germany, is necessarily severed by various contending interests.

“Our constitutional charter—a product of the revolution of 1830, proclaimed, indeed, the free exercise of our worship. ‘The soil of France,’ it is continually repeated, ‘is the classic ground of religious liberty;’ and yet this boasted liberty is, as far as we are concerned, but a bitter mockery, since our temples have been everywhere shut up by force, and we ourselves, after seven years’ peaceful exercise of our religion, under the shelter of the law, are now dragged from one court of justice to another; and, despite every appeal and protest which we have perseveringly laid before government, during the last eight years, we have not yet been able to obtain justice. Yet, beloved brother, we are far from losing courage. Our mission, like your own, is so sacred, so worthy of heaven and of earth, that it cannot but soon triumph over the evil designs of rulers; and the last efforts which they have made to restrain our progress, have only contributed to the promotion of true Christianity, and the realization of the general wish of mankind.

“The great movement which now rules among you, and which has excited much approving sympathy in our country, gives ground to hope that a happier futurity awaits reform in France.

“The persecution which we now endure will, doubtless, soon

cease ; for it is impossible that the French rulers should not at length perceive, that a nation like ours cannot be much longer oppressed, nor remain an indifferent spectator of the great religious revolution, which, though it began fifteen years ago, within its own bosom, has now extended boldly and freely, far beyond our bounds.

“The warmest and most sincere wishes, therefore, of the French evangelical church are yours. And may our prayers find access with our Heavenly Father, that he may send down upon you the Spirit of might and of truth ; that he may preserve you by that word which can alone guide you surely to the completion of the regeneration of his beloved church, and to the spread of his divine will. Such wishes are righteous, for the disciples of Jesus Christ know no distinction of nation or of region. All nations are, in God’s sight, but separate families of the same great brotherhood, which Christian love is destined to unite in the fulfilment of their duties.

“The grace of our Lord Jesus Christ, and his blessing, be upon you, beloved brethren, to guide you and to guard you in the fulfilment of your gospel office ; may he lift up the light of his countenance upon you, and be gracious unto you. The love of God, and the communion of the Holy Ghost, be with you all. Amen.

“*Dated, Paris, August 15th, 1845.*”

Here followed the signatures, but they are not given in the printed document.

ADDRESS FROM THE COMMITTEE OF THE PRIESTS’ PROTECTION SOCIETY FOR IRELAND, TO THE REV. J. RONGE.

“*Dublin, Committee Rooms, 23, Upper Sackville Street.*

“*August 11, 1845.*

“Rev. and dear Sir, and Brother,

“We, the committee, to whom is entrusted the management of the affairs of a society established in Ireland, for the protection of priests, who have, from conscientious motives,

seceded from the Church of Rome, salute you with the holy benediction, wishing you health, and that the grace of our Lord Jesus Christ may be with you, and with your spirit, for ever. Amen.

“We have received the gratifying intelligence that, through divine grace, your eyes have been opened to see the soul-destroying effect of the errors of the papal system, and of the unscriptural dominion of the Church of Rome; and we ‘greatly rejoice’ that you have taken courage, and have put away the abominable idols ‘by which you were carried away, even as you were led.’ We are confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ; and that, ‘if in any thing you be otherwise minded,’ than the pure gospel of the grace of God lays down for your guidance, ‘God shall reveal even this unto you.’

“While we congratulate you on the important change which has been wrought in you, we cannot withhold our sympathy, when we consider the extent of the trials and persecutions to which you have been, and may yet be exposed as a deserter from the standard of an usurped supremacy, as merciless as it is tyrannical and insatiable; and, in virtue of which, rulers have been excommunicated, governments dissolved, and multitudes doomed to temporal misery and eternal perdition. Our heart’s desire, and prayer to God for you is, ‘that as you have renounced Romanism, and allegiance to him who presumptuously and impiously claims to be ‘head over all things to the church,’ God the Holy Ghost may vouchsafe to apply to your heart the glorious truths of the everlasting gospel, and lead you, by his renovating and life-giving influence, into a clearer and fuller knowledge of Christ, as the only foundation of your hope, the only meritorious cause of your acceptance with God, the only source of your salvation, ‘for there is none other name under heaven given among men, whereby we must be saved.’ (Acts iv. 12).

“We take this opportunity of conveying also, through you,

our warm congratulation and sympathy to all the members of the new church, incorporated under the name of the 'German Catholic church,' now no longer weighed down under the burden of a galling, though a passive slavery to Rome; and we pray that the presence of Him, who led the spirit of Luther to larger conceptions of divine truth, and gave him courage equal to his work, may be vouchsafed to them, as well as to you; and that through your instrumentality, as well as theirs, the kingdom of our Lord and Saviour Jesus Christ may be so increased, that your spiritual children shall have cause to say again in your ears, 'The place is too strait for me, give place to me that I may dwell.' May you possess, in its scriptural purity, the true faith of the gospel; be justified by faith in the infinite merits and all-atoning blood of the Son of God; be sanctified by the power of the Holy Ghost; and be enabled 'to hold fast the beginning of your confidence steadfast unto the end.' May your last end be like Luther's; when about to depart hence, and be seen no more, he is said to have uttered these words of hope and confidence, 'Oh, my Father, God of our Lord Jesus Christ, the Father of all consolation! I thank thee for having revealed to me thy well-beloved Son, in whom I believe; whom I have preached and acknowledged, loved and celebrated, and whom the pope and impious persecute; I commend to thee my soul; oh, Jesus Christ my Lord, I am quitting this earthly body; I am leaving this life, but I know that I shall abide eternally with thee!' And may grace, mercy, and peace, be multiplied to you from God our Father, and Jesus Christ our Lord. Amen!

"With all Christian love we beg to subscribe ourselves, rev. and dear sir, your affectionate fellow-workers and brethren in the Lord.

For the committee,

(Signed) "THOMAS SCOTT, A.M., Clerk. }
 "C. H. MINCHIN, A.M., Clerk. } *Hon. Secs."*

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN IRELAND, TO THE REV. J. CZERSKI, OF SCHNEIDE-
MUHL.

“Reverend and dear Brother,

“We have heard, with extreme interest, of the religious revolution going forward in your country, and commonly described as the German Catholic Reformation. We are aware that your own name has been honourably associated with this movement; and we have, therefore, thought it right to address to you a friendly communication. Our letter is to be regarded as a public document; and you are, consequently, at liberty to submit it to any of your fellow-reformers.

“We beg to state to you, that the church which we represent, has long existed in this island, and that it at present numbers nearly five hundred ministers, who have the charge of about three-quarters of a million of people. Our confession of faith is that which was drawn up in the seventeenth century, by the assembly of divines at Westminster. This symbol, as you may perhaps, be aware, is generally adopted by Presbyterian churches, in all those countries where the English language is spoken. We believe it to be founded upon, and agreeable to, the word of God; and, though we do not consider that it possesses any intrinsic authority, we think such a formulary of importance, inasmuch as, in addition to its other advantages, it affords every one a fair opportunity of becoming thoroughly acquainted with our religious principles. We may add, that this document recognises the great doctrines held in common by the leading Protestant churches. It asserts the fall of man; the atonement of Christ; the Godhead of the Father, Son, and Holy Ghost; the necessity of a new birth into righteousness, and justification by faith alone.

“We have learnt, dear brother, with much satisfaction, that you have been under the tuition of the Great Teacher, and that your renunciation of Romanism has been connected with a spiritual change from darkness to light. We rejoice to hear

that, whilst rejecting the traditions of men, you have exhibited a disposition to submit yourself implicitly to the direction of the written word of God; and pray, that he who puts wisdom in the inward parts, will guide you into all truth.

“The Bible is a transcript of the mind of the Eternal; it sets forth but ‘one faith;’ and, in reading it, all would see ‘eye to eye,’ did all enjoy the same measure of divine illumination. It is written, ‘The secret of the Lord is with those that fear him, and he will show them his covenant.’ Ps. xxv. 14. And again, ‘If any man will do his will, he shall know of the doctrine, whether it be of God.’ John vii. 17. We bless our heavenly King, that he has already taught you so many of the wonders of his law; and we trust that he will still continue to lead you in a plain path, making you of quick understanding in the things pertaining to the common salvation. The instructions given of old to Joshua may be appropriately addressed to the evangelical leader of the German Catholic Reformation:—‘This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.’ Joshua i. 8.

“The Spirit is the Great Architect of the church; for, except the Lord build his house, they labour in vain that build it. It is the office of the Spirit to testify of the Redeemer; and all the truths of the Gospel tend to show forth the honour of his name, and conspire to make his praise glorious. Such as love his salvation should say continually, the Lord Jesus be magnified. We are delighted to hear, beloved brother, that you are disposed to give due prominence to the atonement and the deity of Christ in all your ministrations; and we earnestly hope that your fellow-reformers will be led fully to appreciate these cardinal principles. It is the preaching of Christ crucified, which humbles the sinner, and comforts the saint. Justification by faith in an atoning Saviour, is the grand article of the Bible; and a theological system which does not distinctly

recognise this central truth, is destitute of the glory that excelleth. 'Other foundation can no man lay than that is laid, which is Jesus Christ.' 1 Cor. iii. 2.

"You are placed, dear brother, at present, in a most critical position; and every step which you now take, may involve consequences of the deepest importance to yourself, to your adherents, and to posterity. May the good Lord hold up your goings in his paths, that you may not stumble! We express ourselves the more earnestly upon this subject, because we know that you must be surrounded with temptations; for the great adversary of souls will not permit any good work to go forward without disturbance. Your heart may be ready to faint within you when you survey the difficulties which you must encounter; but he who has called you to this service, can gird you with strength for its accomplishment. Some may trouble you by seeking their own aggrandisement rather than the glory of Christ; some may attempt to adulterate the gospel by mingling it with philosophy, falsely so called; and others, again, may evince a desire to return to the system of superstition which you have recently relinquished. May He who holds the seven stars in his right hand, illuminate your path, and enable you to go forward in the good and the right way.

"We presume, dear brother, that your attention has already been directed to the subject of ecclesiastical discipline and government, as no church can exist without some species of organization. And here we would venture to recommend our Presbyterian polity to your favourable consideration. We have experienced largely the blessings of this system; and we conceive that, in an eminent degree, it secures liberty without licentiousness, and combines an adequate representation of popular feeling with a due mixture of clerical influence. With us all church officers are elected by the people, but church government is vested in the hands of the pastors and elders. You know that the church was anciently ruled by Presbyteries, synods, and councils; and that, as the authority of the presbytery declined, the bishops increased their pretensions,

and extended their jurisdiction. At length, the pope assumed all power; and thus the primitive form of the Christian commonwealth completely disappeared. Whilst Presbyterianism is, we believe, the divine pattern of church polity, it is also, we are disposed to think, eminently adapted to the genius of the German people.

“We have appointed a committee to correspond with evangelical churches in other countries; and we desire an epistolary intercourse with yourself and your distinguished colleagues. Germany has often occupied a prominent place in the history of Christendom, for the Italian pontiff has found many of his most resolute antagonists in the country, which could never be conquered by Imperial Rome. We remember that Germany gave birth to Huss, and Jerome, and Luther; and we trust that, in connexion with the great cause of truth and godliness, the name of Czerski will also descend with honour to the latest posterity.

“Signed, in the name, and by the authority, of the General Assembly of the Presbyterian Church in Ireland,

“JAMES MORGAN, Moderator.

“THOMAS M. REID, A.M., Senior Clerk.

“ROBERT PARK, A.M., Junior Clerk.

“*Belfast, July 11, 1846.*”

At a Meeting of the Pastors of the Independent or Congregational Churches, and the Professors of their Colleges in London and its vicinity, who constitute what is denominated The Congregational Board, held at the Library, Blomfield Street, London, on Tuesday, June 16, 1846.

The REV. JOHN BLACKBURN in the chair.

“It was moved by the Rev. Ebenezer Henderson, Doctor in Philosophy, and Theological Tutor of Highbury College, and unanimously resolved,

“That this board, deeply sensible of the importance of the religious movements at present taking place in Germany, regards with lively interest the secession of multitudes from the communion of Rome; and rejoices in cordially extending the right hand of fellowship to those who have distinctly avowed their belief in the great fundamental doctrines of the Gospel, and their determination to maintain the independence of their churches according to the principles exhibited in the New Testament; earnestly praying, that the glorified Head of the Church may fulfil in them all the good pleasure of his goodness, and the work of faith with power; and that the address now read be adopted, and forwarded to the Rev. John Czerski, pastor of the congregation recently formed at Schneidemühl:—

“To the Rev. John Czerski, and the Christian brethren in Germany, who walk with him in the faith and order of the Gospel.

“Dear and honoured Brethren,

“As our beloved country has enjoyed innumerable blessings, through the emancipation of the understandings and consciences of her people from the spiritual domination of Rome, so we cannot hear, beloved brethren, that you have come out of that communion, escaping from her errors and her plagues, but with heartfelt gratitude and lively joy.

“You have obtained your spiritual emancipation by an appeal to the Sacred Scriptures, being assured that the writings of inspired prophets and apostles are able to make men wise unto salvation, through faith in Christ Jesus.

“The truths which they declare require no additions to secure the great ends for which the Son of God was manifested. We rejoice that you have found that the Gospel of Christ is the power of God for salvation to all who confide in Him, and not the speculations of philosophers, nor the rules of moralists, nor the ceremonies of priests. The things which are hid from the wise and prudent, are revealed to the true followers of Christ. By his Spirit they are guided into the truth, and find

that his word is able to make them perfect, thoroughly furnished for every good word and work.

“ May the eternal Spirit, whose office it is to take of the things of Christ, and show them to his humble disciples, lead you, dear brethren, into the knowledge and enjoyment of all truth; and may ‘the sound words of our Lord Jesus Christ, according to the faith of God’s elect, and the acknowledgment of the truth which is according to godliness,’ abound amongst you more and more.

“ We deeply lament the oppressive proceedings to which some of you have been subjected by those who, unhappily, still think that it belongs to the office which they hold in secular things, to interfere with the spread of religious convictions.

“ As the kingdom of Christ is not of this world, we believe it can be advanced only in the way it was first established. Persecution has never been useful when employed on the side of truth; but it has always been overruled for good, when used against the truth. Let this be the encouragement of our brethren who are called to suffer for the sake of Christ. The things which are adverse will turn to the furtherance of the Gospel.

“ May He who suffered for us, leaving us an example that we should tread in his steps, fill you with his own Spirit, and enable you to witness a good confession. May he strengthen you in every season of trial, that you may steadfastly maintain his Gospel, and hold fast your fidelity to him, following the noble band of martyrs and confessors, who in your mountains and valleys have borne witness to the truth, and confirmed their testimony with their blood.

“ Our experience in this land, and that of our forefathers, during several centuries, confirm our convictions, that the Gospel of Christ is enfeebled by an association, either with systems of philosophy, or with ecclesiastical traditions: and that the Church of Christ is most prosperous, when free both from the control and patronage of worldly men. We think that the history of your country would teach the same lessons, and

show, that to seek to improve the Gospel and the Church of Christ, as described in the New Testament, is to bring on them error, weakness, and corruption.

“ May you stand fast, dear brethren, in the truth, the love, the liberty, the holiness, and the joy of the Gospel of our God and Saviour. And may the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all, is the earnest prayer of,

“ Dear and honoured brethren,

“ Your affectionate friends in the bonds of the Gospel,

“ JOHN BLACKBURN, *Chairman*.

“ GEORGE ROSE, *Secretary*.”

APPENDIX B.

CZERSKI'S VISIT TO ENGLAND.

IT is not my intention, in the remaining pages of this work, to enter into a defence of Czerski's character as a man and a Christian. I simply propose to narrate the circumstances connected with his late visit to England, so as to render this volume, as far as the recency of the events and their yet undeveloped results will admit, a complete "History of the German Reformation of the Nineteenth Century."

Czerski visited England in compliance with an invitation from Christian friends in that country. He arrived in London, accompanied by his friend Post, on the 14th of August. On the previous day there appeared in the "Record" newspaper the following letter:—

"ANTI-ROMANIST MOVEMENT IN GERMANY.

"To the Editor of the Record.

"Sir,—Your readers are aware of the lamentable direction which this movement has generally assumed. Yet there was a hope that a different character might have been, by God's blessing, gradually given to it, through the agency of the Schneidemühl feeders and the flocks, professing the Apostolical faith, who are dependent upon Czerski. This hope is,

alas, lost to us. I have before me a letter from one of the deputies, present at what is called a synod, which was held in Schneidemühl at the end of last month. It appears that he and the Rev. Dr. Jettmar, the pastor of the Apostolical flock in Berlin, were the only individuals who raised a protest, condemning the declaration of the meeting against the confession of the ever-blessed Trinity, the divinity of Jesus Christ, and the personality of the Holy Ghost ! When, at the opening of the session, the Berlin deputy alluded to the god-head of Christ, the president, the Rev. Mr. Post, of Posen, asked him, in a tone of sarcastic irony, "What ! do you really believe that Christ was the Son of God ?" And upon his replying that he knew it, and had a living experience of the truth, the president answered by a look of contempt, and a shrug of his shoulders. And again, when the assembly rejected the "Apostles' Creed," when the Rev. Dr. Jettmar and his coadjutor earnestly implored them to retain it in an unmutilated form, Mr. Post observed to them, that it "contains arrant nonsense !" (*Es enthultet groben Unsinn*). Czerski was then called upon by the Berlin elder to recollect the sacred character of the cause, in behalf of which the meeting had come together, and to discountenance such offensive remarks, as well as support Apostolical doctrine ; but he answered, that he saw nothing objectionable in the president's observations, and, for his own part, was averse to all symbols, and should vote for the rejection of any—making Scripture the normal rule.

"Such are the fruits of the convention concluded between Rongé and Czerski, at Rawich, in February last ; and the Berlin congregation of seceders, under Dr. Jettmar, is the only body of them which, by God's grace, has held, and continues to hold fast "to the doctrine once delivered to the saints." He and their elder left the Schneidemühl meeting in disgust, before its sittings were concluded ; but not before entering a protest against the protocol of its proceedings, as being unfaithfully and untruthfully drawn up. In vain did

they essay, by every argument which faith and love could use, to direct the meeting from its unholy course. I remain, Sir, your very faithful servant,

“*ANGLICANUS.*”

“*5th August, 1846.*”

A letter also appeared in the “Record” of the same date, from the Rev. M. J. Mayers, of Norfolk, alleging that the “whole movement” had “taken a decidedly rationalistic tendency and direction,” and that from that tendency Czerski himself was not exempt. In reply, Messrs. Czerski and Post addressed a letter to the editor of the “Times,” denying the allegations of the correspondents of the “Record,” and quoting the confession recently adopted at Schneidemühl, wherein the following passage occurs, in reference to the Apostles’ Creed:—

“We consider every one of its articles in complete harmony with Holy Scripture, and therefore we use it in our worship and in the instruction of the young.” (Art. 4.)

They further stated, that so far from Post having declared that the Apostles’ Creed “contains arrant nonsense,” he had in that very synod defended it, declaring expressly, “‘that the Apostolic confession was a brief extract from Holy Writ, and was in accordance with his own views and that of his community’ (see the minutes of the synod); Art. 5,” the writers further remarked, “maintains the Scriptural views of the Trinity; Art. 7, the depravity of human nature. In regard to what is said of Messrs. Zettman and Beir, who attended the synod as deputies from Berlin, it will appear from the minutes of the synod to be perfectly untrue, that this conflict with the synod arose from their defence of orthodox doctrines, since, with the exception above-mentioned, these were never called in question; but it arose from the circumstance of their wishing to alter the formula of baptism, and to introduce episcopal government as exclusively of divine institution. We have firmly resisted every attempt to impose

human institutions upon us ; and, by the grace of God, shall continue to do so, committing our cause to Him who judgeth righteously."

Messrs. Czerski and Post also addressed the following letter to the Rev. R. H. Herschell, beneath whose roof the former resided during his stay in England :—

"Dear Sir,—As there have been such strange reports spread in this country concerning our views of Christian doctrine and our efforts in Germany, you express a wish to receive, from our own lips, our opinions in regard to the fundamental doctrines of Christianity. We feel the more bound to give you, in a few words, our Christian convictions, because, at our coming to London as strangers, you received us with true Christian love, and have given us many proofs of your sincere Christian sympathy. These chief principles are :—

"First. We believe that God has revealed himself to man in a supernatural manner. This revelation is contained in the Holy Scriptures of the Old and New Testament ; and we find therein all that is necessary to our salvation. Every man is bound to read the Holy Scriptures, to search diligently therein, and daily to appreciate more of its inexhaustible stores himself. The Holy Scriptures are the only acknowledged source of divine truth, and the only infallible judge in all Christian confessions ; which, therefore, we are only bound to receive in so far as they agree with the Holy Scriptures.

"Second. The fundamental doctrine of Christianity is the belief in one God, who has revealed Himself to us as three persons, Father, Son, and Holy Ghost ; as the Creator, the Redeemer, and the Sanctifier. When the fulness of time was come, God sent, out of fatherly love to us, Jesus Christ, his only-begotten Son, in whom the fulness of the godhead dwells bodily, for our redemption and salvation. All that the Holy Scriptures teach of God the Father, of the divine nature and excellence of Jesus Christ his Son, and of the Holy Ghost, we also acknowledge and teach.

“Third. God had created man in his own image, in holiness, righteousness, and eternal blessedness.

“Fourth. Man did not remain in the circumstances of innocence and purity in which God created him. Since the fall of Adam, sin has entered into the human race ; and since then, every man is in sin, and is exposed to its consequences. However, we also believe, that through Adam’s fall, and through natural corruption, the image* of God in man is not wholly annihilated ; and the freedom of will to choose between good and evil is not so wholly destroyed, but that sin, as the act of the free-will, is charged to man.

“Fifth. We acknowledge the comfortable doctrine, that Jesus Christ, in whose name alone salvation and blessedness are given to man, has, through his incarnation, his life, his innocent sufferings, and death, through his resurrection and ascension into heaven, and his exaltation to the right hand of the Father, wrought out everlasting redemption.

“Sixth. Through a living faith in Jesus Christ, through union with him in his Spirit, we, by the help of divine grace of the Holy Ghost, become partakers of this redemption, and, receiving forgiveness of sins, are considered as righteous before God. The true and living faith works by love, and reveals itself in us, and around us, through a life consecrated to God.

“These fundamental doctrines of our confession are sufficient to indicate the convictions of the heart ; to show you, honoured Sir, that we seek no other truth, no other holiness nor righteousness, no other aim, or eternal life, than that which is, by God’s grace, given us in Jesus Christ: This, we ourselves, and all who belong to us, ever strive to appropriate to ourselves more and more ; this is, and ever shall be, our sole endeavour. And we care very little for the opposition of those who prefer themselves and their human theories, to

* By the image of God, we here design to designate the natural and not the moral image ; for the latter, we believe, is wholly annihilated.

Jesus Christ and his grace, and make these the chief point of their strivings, and the symbols of their Christian profession.

With sincere esteem, and in brotherly love,

“Yours, most devoted,

(Signed)

“J: CZERSKI.

“A. POST.

“*Edgware Road, Aug. 20, 1846.*”

Czerski addressed a British audience, for the first time, on Sunday, August 23, when he gave some account of his religious experience in Trinity Chapel, Edgware Road. The minister of this chapel (the Rev. R. H. Herschell) subsequently addressed the following letters to “The Patriot:”—

“Sir,—I feel it right to correct a misconception, which I find prevails very generally—namely, that Czerski had been nominated a member of the Evangelical Alliance, and had been rejected in consequence of reports spread to his disadvantage. This is a mistake. An individual member of the Alliance wished to propose him to the Nomination Committee; when this was mentioned to me, as being a member of that committee, I decidedly objected to it; thinking, as I still do, that, in the present stage of the movement in Germany, Czerski’s connexion with the Alliance might not be beneficial to the progress of the work. It is, therefore, untrue, that he has in any way been rejected by the Evangelical Alliance.

“In regard to the charges that have been publicly, as well as those which have been privately circulated, I rejoice to say, that, after a most searching investigation, during the afternoons of Monday and Tuesday, at the house of Sir C. Eardley Smith, Bart., and in the presence of several ministers and gentlemen, the Rev. E. Bickersteth, at the conclusion, addressed Czerski in an affectionate and touching manner, stating that though on one occasion there appeared to have been some indecision and vacillation in his manner of dealing with Rongé, yet that he had distinctly asserted, in trying circumstances,

his cordial belief in the doctrine of the Trinity. The charges against him appeared greatly relieved and cleared up by the investigation, and it was heartily trusted that his visit to this country would be much blessed to his increase of knowledge and greater stability, and consequently to his wider usefulness among his countrymen.

“I feel it right to state distinctly, that the charges against Czerski’s moral character have been most satisfactorily disproved; and it will also be gratifying to the Christian public to learn, from a statement made by the Rev. M. Bonnet, from Frankfort-on-the-Maine, at the time when the investigations were made, that he had always found Czerski bear a decided testimony against infidelity and popery, by distinctly confessing his faith in the Divinity of Christ, &c.; and M. Bonnet stated, moreover, that Dr. Pinkerton visited Schneidemühl, and found a number of truly converted persons who were studying the Scriptures, and who were ready to give up their lives for Czerski. This they said to Dr. Pinkerton, although Czerski was from home at the time.

“This morning an interesting meeting was held at Connaught-place, in the house of Captain Trotter, of Dyrham Park, for the purpose of giving Czerski the right hand of fellowship, and of offering up earnest prayer on his behalf. It was attended by about seventy persons; among whom were the Hon. Arthur Kinnaird, Captain Trotter, J. D. Paul, Esq.; Wilbraham Taylor, Esq., Captain Caldwell, the Rev. G. Fisch, the Rev. E. Frossard, the Rev. Dr. Steane, and the Rev. Mr. Ewbank.

“Yours respectfully,

“R. H. HERSCHELL.

“*Edgware Road, Aug. 26, 1846.*”

“ Sir,—It will be gratifying to the Christian public to learn, from J. Czerski’s own words, his positive adherence to the doctrine of the Trinity ; I therefore forward the enclosed letter, which you will kindly insert in your journal.

“ I am, Sir, yours respectfully,

“ R. H. HERSCHELL.

“ *Newnham Street, Edgeware Road, Aug. 31, 1846.*”

COPY OF THE LETTER SENT BY THE REV. J. CZERSKI,
TO THE REV. RICH. ASPDEN, MOSLEY STREET, MAN-
CHESTER.

“ Dear Sir,—From your letter of the 25th inst., it is evident that you confound the rationalistic views of Rongé and his partisans with the positive Christianity, to which, by the grace of God, I adhere.

“ I have no part with Rongé, who denies the Trinity in unity ; and must therefore humbly entreat you not to put me in one category with him.

“ Your humble servant,

(Signed) “ J. CZERSKI.”

Messrs. Czerski and Post re-embarked for their native land on Saturday, August the 29th. On the day preceding their departure, they were entertained at a public breakfast at the Guildhall Coffee-house, London, by a number of ministers and gentlemen, chiefly connected with the congregational denomination. The Rev. Dr. Henderson, President of Highbury College, was in the chair ; and among the party assembled, were the Rev. Drs. Burder, Archer, Campbell, Jenkyn, and Carlile ; Robson, of Glasgow ; and Urwick of Dublin ; Rev. Messrs. Binney, Burnet, Tidman, Freeman, Blackburn, Redpath, Josias Wilson, Wells, Philip, Rose, James, Mannering, Hunt, Littler, Stoughton, Ainslie, Richardson, of London ; J. A. James, Birmingham ; Pringle, Newcastle ; Luke, Chester ; Fletcher, Manchester ; J. Watts

and J. T. Barker, of Springhill College; Backhouse, Rodborough; Kennedy, Aberdeen; and Smith and King, of Ireland; Thomas Thompson, Esq.; Joshua Wilson, Esq.; S. Morley, Esq.; F. Wills, Esq., of Bristol; Josiah Conder, Esq.; Edward Swaine, Esq.

The two reverend strangers were accompanied by the Rev. Ridley Herschell, their kind host, who introduced them to the meeting, and acted as their interpreter. After breakfast, Mr. Herschell gave a brief account of the circumstances under which they had visited this country. Very injurious representations had been circulated to the prejudice, more especially of Czerski, which had been brought over to this country; and on Czerski's arrival, Mr. Herschell hospitably received him into his house as a stranger in a strange land; but felt that he could not recognise him as a Christian brother, until the truth or falsehood of these allegations had been cleared up. Mr. Herschell briefly explained the nature of the charges, which had been fully investigated at a private meeting of noblemen and gentlemen convened for that purpose, and most satisfactorily cleared up. The imputation of having appropriated money contributed for building a church, was disproved, by the receipted accounts having been submitted to the government authorities; and it was shown, that Czerski had himself made pecuniary sacrifices for the object. The calumnious charges of the Roman Catholics, founded upon his marriage, were readily accounted for; and the charge of having coalesced with Rongé and the Rationalists, was shown to have no foundation. After a fortnight's close and intimate intercourse, Mr. Herschell felt able to speak very confidently as to his guest's uprightness of motive, humility, and tenderness of spirit, evangelical views, and godly sincerity; and he was prepared, therefore, to recommend him, as well as his companion, M. Post, to their Christian fellowship.

Czerski then addressed the meeting in German, Mr. Herschell interpreting. He expressed, with much simplicity,

his feelings, at being for the first time brought into contact with true and sympathizing Christians, and his earnest entreaty that he might be borne upon their hearts before the Lord, seeing that he had to return to a field of fierce conflict, where he had to engage against infidelity on the one hand, and popery on the other. M. Post subsequently addressed the meeting in a similar strain. The Rev. F. Watts, of Spring-hill College, and the Rev. Dr. Henderson, then briefly conveyed to the interesting strangers, in the German tongue, the feelings of fraternal regard and Christian sympathy entertained towards them by the friends present.

The Revs. Dr. Henderson, John Blackburn, and George Rose, afterwards took the opportunity to present to Czerski an address from the congregational pastors of London, which will be found in a previous page.

A public meeting was also held on the evening of the same day, at the Hanover-square Rooms, at which the Hon. W. F. Cowper, M.P., took the chair.

The Rev. R. H. Herschell introduced Messrs. Czerski and Post to a respectable and numerous audience.

Czerski was well received. His remarks were interpreted by the Rev. R. H. Herschell. After a few prefatory observations, he proceeded to give his reasons for leaving the Roman Catholic church. This part of his address simply consisted of a renunciation of the Roman Catholic creed, and of Scriptural reasons for adopting the Protestant faith. He then proceeded to say, that in the Catholic church in Posen, he had been ordained a Roman Catholic priest. After some years officiating in that capacity, he left that communion, carrying with him ten of his congregation. About four weeks after his secession, Rongé's letter came out against the holy coat. The Romish authorities then made attempts to recover him to the Roman Catholic church; and even made an effort to carry him off at night privately from his house at Schneidemühl. Failing in this attempt, they denounced him in all their churches, and adopted other

descriptions of persecution. The movement progressed. So many persons had left Rome, that it was found necessary to hold a synodical convention at Leipsic. He attended at that convention; but found that they did not act up to their original professions, but that they formed a new creed, called the Leipsic confession. Those who follow Rongé, called themselves the German Catholics, while he (Czerski) formed a new body under the title of Christian Catholics. After a few more observations, the reverend gentleman concluded by expressions of gratitude for the kindness with which he had everywhere been received since his arrival in this country.

The chairman observed, that he understood Czerski had expressed his concurrence in the new Prussian statement of faith. It was accordingly read aloud, as follows :—

“ DECLARATION, TO BE INSERTED IN THE FORM OF ORDINATION OF CANDIDATES OF THE EVANGELICAL CHURCH OF PRUSSIA. PROPOSED AND VOTED BY THE GENERAL SYNOD AT BERLIN, AUGUST, 1846.

“ He who is lawfully called to the office of teaching in the Evangelical Church, and is to be consecrated thereto by prayer and the imposition of hands, must publicly declare that he stands in the common faith of the church, and therefore, in the first place,

“ That he will neither take his own opinions, nor any commandments of men whatsoever, but the Word of God in the prophetical and apostolical writings, for the rule of his teaching.

“ Next, that, under God’s assistance, he will continue faithfully and diligently in that interpretation of Holy Scripture, which is carried on according to the laws of language by the Holy Spirit, in unison with the confessions of the Universal Church, and with the confessional books of the

Evangelical church, as testimonies of the fundamental facts and fundamental truths of our salvation, and as types of sound doctrine.

[“Here follows the answer of him who is to be ordered to the question for his assent.”]

“And since these fundamental facts and truths consist chiefly in the following, I ask you, whether you, with the Universal Church upon earth, confess God the Father, the Son, and the Holy Ghost ?

“Next, whether, with the whole Evangelical Church, you do, in the first place, confess Jesus Christ, the only-begotten Son of God, who emptied himself, and took upon him the form of a servant, as the only Mediator, seeing that, as a prophet sent by God, mighty in words and works, he has proclaimed peace, and as our eternal High-priest has, by his death, reconciled us to God, being delivered for our offences, and raised again for our justification, whereupon he sat down at the right hand of the Majesty on high, and reigns for ever as the Head of the Church, which he gathers and preserves by means of his word and sacraments, through the Holy Ghost, who, being sent by him into our hearts, teaches us to call Jesus our Lord, and to know the grace which is given to us in him ?

“Secondly, whether you, through faith in these glad tidings of the free grace of God in his beloved Son, will acknowledge and confess that we are all sinners, but become children of God through faith in Christ, in whom we, being justified before God through grace, without merit of works, have the pledge of an imperishable inheritance, which is laid up in heaven ; and that we, through the same faith, which worketh by love, and bringeth forth the fruits of the Spirit, are prepared, by the daily renewing of our hearts, for the day of Jesus Christ ?

[“Here follows the second ‘Yes’ of him who is to be ordered.”]

This having been read,

Czerski rose and said, “I testify before you that this Con-

fession of Faith is also my Confession of Faith, and that of the communities connected with me."

Professor Tholuck, and Pastor Martin (of the French Protestant Church) having briefly expressed their satisfaction with what had been said, especially on the Divinity of our Saviour,

The meeting was addressed by Professor Tholuck, and by Herr Post, the companion of Czerski, and also a reformed Roman Catholic priest, and separated after a prayer from the Rev. J. Herschell.

A collection was made at the door solely for the purpose of defraying the expenses of the room; it being declared that, although sums of money had been offered to Czerski to aid him in his cause, that he had refused to accept of any money, saying, that he had only come to England to open the eyes of the people of England to the true state of the case.

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